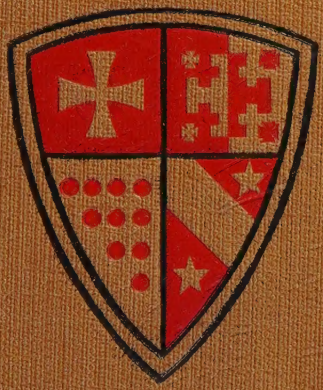
UNDER THE REDEEMING AEGIS

By HENRY C. MABIE, D.D.



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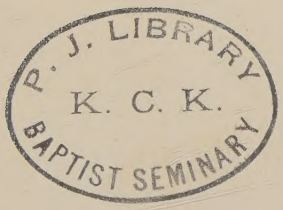
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UNDER THE REDEEMING AEGIS

LECTURES TO STUDENTS AND PASTORS IN EUROPE DURING 1912 AND 1913, UNDER THE AUSPICES OF THE FACULTIES' UNION OF SEVERAL THEOLOGICAL SEMINARIES IN THE UNITED STATES AND CANADA.

UNDER THE REDEEMING AEGIS

AN EXPOSITION OF THE EVANGELICAL PRINCIPLE

By HENRY C. MABIE, D.D., LL.D.

HODDER AND STOUGHTON
LONDON MCMXIII

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FOREWORD

THE following lectures were given written form succeeding several strenuous months of travel in the winter of 1912 and 1913, addressing schools and Churches in Europe, embracing England, Denmark, Norway, Sweden, Russia, Germany and France. The lectures summarized the principles which lie at the root of the Christian gospel; principles vitally related to all Christian thought and life, and the work of evangelizing the world.

They embrace a doctrine of God, of His moral government over man and of redemption.

When the author found himself called, in Continental Europe, to give his innermost

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message concerning the relation of the Christian to the pagan world, and to so state that relation as adapted it to render the home Church also really missionary, he felt bound to represent our entire Cosmos as the Scriptures do, under a timeless redemptive aegis. For out of such an aegis all true evangelization springs.

This effort involved at points restatement of some matters previously published in other form. However, it is believed the statement herewith given is thereby improved, as well as rendered more available to readers.

The lectures were given in lands where State Churches prevail, where evangelical conceptions particularly need clarification, and where scholastic rationalism requires protest.

Luther, in his conflict with Rome respecting penance, works and indulgences, naturally staked all on one doctrine, "justification by faith," then chiefly at the front.

In a broad view of Christianity, the

matter far deeper than this was the timeless atonement in its intrinsic nature. Into this atonement *per se* and as creating a redeeming aegis for mankind, Luther did not enter. Of course it is not doubted he rested in the essential reality: he presupposed it, although as limited to the phenomenal historic rather than the *cosmic Christ* as most evangelicals still do, and thereby left his position needlessly vulnerable to the evolutionary and other later philosophical attacks.

The Reformers left a variety of mixed views for their followers to deal with, some highly sacramental, some mere half-truths, such as in later hands easily became errors, and some provocative of rationalistic reactions or perversions.

The great matter of the atonement itself which Luther did not seek to analyze, still needs for the sake of all parties, in an ethical way to be thought out and preached widely in Europe as well as in all lands. Indeed, nothing less than the wise preaching

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of the atonement cosmically viewed can ever evangelize this world. These lectures therefore evoked by the very environments amid which the author was moving, emphasized afresh the elements of the world evangelizing message.

Probably the general title employed "Under the Redeeming Aegis," will to some seem novel, even startling. But whether we begin with this or something different, affects our entire notion of evangelicalism; and besides it is the biblical conception.

The idea of a reconciliation also cosmic, prior to the time-order; a reconciliation primarily, as between *two poles of one and the same triune* Being, rather than as between three beings, the Father, the Son and the sinner, separately viewed, is fundamental and peculiar to this treatise. And such a conception of a reconciled antinomy in one and the same Being is at the root of the scriptural atonement. The mediation made apprehensible in Christ, although immanent

in the whole Deity, was wrought out, not for purposes of *disposition* in God, but of moral *consistency*, "to show forth His righteousness," and thus to affect man's moral nature.

This real evangelical idea moreover presupposes things *potential* both in God and man. It is because of the maintenance of ideas too hard and fast, ignoring the potentialities, that certain unfortunate controverses have arisen; such, *e.g.*, as that respecting divine sovereignty and freedom, the Fatherhood of God and the sonship of men, and those occasioning the Antinomian and Universalist disputes.

The potentialities represented in all such issues are incident to freedom or power of choice. Certainties and destinies in given cases always turn on the decision of the responsible agent, and never on arbitrariness in God.

Accordingly when it comes to the application of the evangelical principle to the world-propagation of the Gospel, missions

are best conceived as an extension of grace in and through the believer. If they are regarded as anything less than this, however enterprising, they cannot rise much above the mere partisan propaganda of sectaries; they have no roots sufficiently vital.

The principles thus epitomized in the brief compass of this volume, have conduced to a settled rational faith and been the driving-power in the author's own missionary efforts, and they seemed to my European hearers, particularly pertinent. If they shall help to bless and awaken others also, in this somewhat revised form, he will be thankful. One can but pass on his testimony, and leave all else to the divine Spirit.

London, *June*, 1913.

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Chapter I

THE REDEEMING AEGIS

"I GREATLY wondered if he would manage to *save his God!*" remarked a thoughtful listener, referring to one who had rather clumsily stated some theological point. To save God in thought and ethics is far more important in the end than would at first appear. For the question whether our conception of God is at bottom morally trustworthy will outlast all others. With the results of that idea one must live for ever.

Do what we may, some will misunderstand God, as they misunderstand themselves, for, logically constituted as man

normally was, it is now not logic but bias in some form that controls him, as we find man in this world.*

But we should endeavour, as promoters of religion, to keep the misunderstanding at a minimum.

On two points all advocates, even of the Christian religion, are liable to create or intensify misconception of God: first at the point of His severity, and secondly at the point of his tenderness. The moral sense

* One form of philosophical prepossession of mind or another necessarily controls all rational thinking. All men normally start in thought with the assumption of the self-conscious ego who thinks, and with a stock of primary beliefs, never proved but rationally self-evident. Prepossessions, *e.g.*, as to the prayer instinct, filial regard for parents, as to conjugal love, patriotism, etc., are all such forms of instinctive thought, but not dogmatic in any bad sense. And when men, through sin, become prepossessed against God, they are sure to be dogmatic in an ill sense, despite all protests to the contrary. Much current declamation against "dogmatism" is itself a form of the thing complained of. But man is made to be truly prepossessed. He can only have a choice as between one form of primary strong belief or another.

requires that these be conceived in some sort of balance. For the final reckoning will so require.

Underlying these discussions is the endeavour so to present God, and to help all advocates of the Christian religion so to do.

Hence the selection of the theme for treatment in a course of lectures believed to be of final moment to students, some of whom contemplate mission work in pagan lands, and all of them work that at heart is really missionary.

This theme, " The Evangelical Principle" as dependent on a redeeming aegis, is far from being clearly perceived. Nor does this endeavour expect to obviate all the speculative difficulties that may arise as between one idea of God and another. But it is believed to contain a view which on the whole presents the *least* difficulty to rational, ethical thought ; and that is as far as any statement, philosophically speaking, can require us with our finite restrictions to go. The real evangelical idea seeks,

however, to reduce objections to God to a minimum, and to afford a theodicy that on the whole presents the fewest objections.

This discussion proceeds upon the postulate that our world is under a redeeming aegis. The fact that it is so and how it is so will be developed later on. But for the present let us assume the fact and try to make clear what we mean by it. The term "aegis," really a Latin word, means a "goat skin," and later a shield. This term probably needs to be naturalized to our New World if not to European thought. To me it represents something indispensable if we are to deal with the reality of redemption, termed Evangelical.

In early times the barbaric warrior went forth to battle with his simple spear and shield ; the spear for attack and the shield for defence. The shield was a simple goatskin stretched over framework, and it served for protection against hostile darts. Later the Roman or Greek substituted for the goat skin the metal shield, often with the

imperial or tribal arms engraved or embossed upon it. European State buildings, old castles, banqueting feudal halls and schlosses everywhere, abound with such insignia. Every cathedral in England has such a shield or heraldry.

As thus expanded in meaning the shield had an even larger import. Later still, with the introduction of firearms, the national flag took the place of the shield, but retaining all meanings of the aegis.

Sometimes this flag was but a dragon upon a yellow background, as in China, or the star and crescent of Islam, beneath which the Mohammedan went forth to war, still that aegis was significant. The Western nations have used various devices for their palladium. The Christian Constantine adopted the cross, Russia the cross combined with the double eagle, Germany the black eagle, Britain the union jack, and the United States the stars and stripes symbolic of the federal union. And now the new China, abandoning the dragon,

has adopted rainbow-colours. Each and all forms of national self-expression represent idealizations of the very genius of the national and governmental life of the several peoples named.

Now what such a governing genius is supposed to be to the character of a nation that the redeeming conception, however varied in form it is in the Bible, is for the whole universe—a universe in which the problem of sin and salvation is being wrought out. The cross represents such an aegis.

This redeeming conception took on a primeval form in the cherubim set up, together with the sword of flame, at the gate of the lost Eden. But it even more clearly found expression in the winged covering of the mercy-seat or "propitiatory" above the Ark of the Covenant. And this idea was at the very centre of the Jewish sacrificial system. The cherubim were not single but twofold: they were part of the mercy-seat itself, beaten out of the same piece of pure gold, upon which

on the Great Day of Atonement the sacrifical blood was sprinkled by the High Priest. This was the representation of the throne of grace in its earliest revealed form. This "Day of Atonement" itself was called "Yom Kippur," *i.e.*, the "Day of Covering," In view of this reality the Psalmist later could sing: "Blessed is the man whose iniquity is forgiven, whose sin is covered, unto whom the Lord imputeth not iniquity" (Ps. xxxii. 1, 2). The idea of atonement, therefore, as an "aegis" is as old as the Bible, nay, as redemption itself. Its fundamental idea is more biblical even than theological. It is more that of a divine bringing-to-nought of man's sin than of reconciliation between contrasted dispositions. God Himself covers and cures man's sin.

The meaning of this aegis is that our world is a *potentially redeemed world*, eternally so in the mind of God. It is this kind of a world into which God has brought us; ours is at bottom an evangelical

universe, no other form was ever conceived for it in the mind of God; and if so, it is important that we too so conceive it that we gain God's standpoint from which to view it and labour for it. Thus we may best hope to actualize that which as yet is largely but potential or incipient in it. Any efforts proceeding upon different lines would be working at cross purposes with God, with all the gravity of the infinite against it.

Such a conception of an aegis as at least a potentiality under which the whole world exists, and which is universally related to all mankind, is essential to the scripture representation of the case and to the moral equities involved. Probably, in the absence of such an aegis, many suppose that there are two kinds of moral government in the world, one for christendom and another for pagandom, but a moment's thought will show that this cannot be. Most of the peoples now nominally Christian were formerly pagan; even the Anglo-Saxon and

Germanic nations; and the line of demarcation between the two realms is never a hard and fast one. The distinction at best is but relatively real, for a cultured paganism soon sets in, even in Berlin, London or Boston, when the soul of man, rejecting spiritual light again becomes agnostic. God's moral government over men, in itself considered, is something apart from and far above the moods of mankind or the human response to that government. The heathen are not to be finally judged before one kind of tribunal and the more enlightened portion of mankind before another: the heathen by a standard legal and Christendom by a standard evangelical. Paul, in the opening chapters of Romans, discusses this whole question of God's manner of judgment, both of Jews and Gentiles; and while he grants that the measure of light to the two portions of the race differs, the one having revelation in sacred writings, and the other the revelation afforded by man's conscience, yet he asserts that the

tribunal of judgment for all alike will be one "in the day when God shall judge the secrets of man" *i.e.*, their inner, moral attitude towards any measure of light possessed "according to *my gospel by Jesus Christ*" (Rom. ii. 1–16).

The whole world will finally be arraigned before the judgment-seat of Christ, because all men were created by Christ and for Christ according to Christ, and with a potentiality of being re-created in Christ (Col. i. 15–27). "The Father judgeth no man, but hath committed all judgment to the Son because he is the Son of man" (John v. 27). "This is the condemnation, that light is come into the world"—and all men have some degree of light, otherwise no moral accountability—"and men loved darkness rather than light because their deeds were evil" (John iii. 19).

The essential Christ, the cosmic Christ (Col. i. 15), the eternal word or logos, the divine reason and expression written in the universe, is ever and has been from the

beginning "that light which lighteth every man that cometh into the world" (John i. 9). The pagan everywhere building altars, making sacrifice, seeking some kind of propitiation, bowing to idols, even the fetish-worshipper, is blindly groping for the light like an infant crying in the night, a light which indeed is only fully disclosed in Christ, but pointing toward whom all systems of religion whatsoever are but finger-boards.

The redeeming aegis is over them all, even though they have no philosophy of it such as the biblical revelation affords. All infants of the race, whatever the obliquity of their ancestors, are incipient believers and inchoately justified by the racial efficacy of the timeless atonement made historic in Christ; and will so remain except, forsooth, they reject and repudiate the specific light of the gospel or nature as they come to moral accountability. Those that perish are they that "hold down the truth in unrighteousness" (Rom. i. 18). The measure

in which that light or truth has been afforded them is but a relative matter, whereas the *standard* of judgment in Deity (or God-in-Christ) is absolute or universal. This is not universalism, but it is emphasis upon the *universal relation* in which the God of the whole earth stands as a "faithful creator," a providential preserver, and final judge of all his creatures, who, without any consent of their own, has potentially adjudged all mankind to a gracious final reckoning with himself. Whether or not all men will be saved, depends upon the acceptance or repudiation of the measure of light received. This view, at all events, saves us from such a caricature of God as has sometimes prevailed and so outraged the moral sense of men. Let us leave room for the salvation, at least in some embryonic sense, of infants and of infantine minds, for God cannot consign men anywhere to doom for mere lack of light, but always and everywhere for their *abuse* of light.

"The second death" (Rev. xxi. 8) is for

those who despise grace, who put out their own moral eyes. In such a view the deepest hell must be for such as under the full blaze of christendom have repudiated a known gospel, and have "done despite to the spirit of grace" (Heb. x. 29).

I have said that this aegis is a potentiality. So it is for men. With God, however, and for His government over man it is an actuality; as actual as gravitation or electricity in the material universe; it is not certain to go into effect over man, apart from his own free action. Here stands for example a man beside the gorge of Niagara. He is an aviator also, and he has his aeroplane beside him. There is no compulsion that he shall plunge into the abyss on the one hand or ascend above the clouds on the other; that depends on his own free choice. He may do either. Here stands another by an electric railway. He may presumptuously step on the live wire to instant death or enter the car for a safe journey to his destination. He is

not forced to do either. Thus as a free agent he is in a *mediate* position. Either of the alternatives supposed is a potentiality. What is actual in the case is the nature of things as we call it, which the Creator and sustainer of all things has lodged in these potencies for good or evil, and in the free agent who may choose either alternative. The potentiality therefore is no mere myth or phantasmal thing, because for man it is but a possibility. All this implies probation, a position between two alternatives, which one's power of choice makes possible.

Following chapters will endeavour to show how this is conditioned in the government of God, and how, when realized, it constitutes the church like its God, a self-communicating agency of grace, *i.e.*, missionary in character.

Chapter II

THE RAINBOW THRONE

IN an inquiry respecting our universe as evangelical, it is of first moment that the kind of rulership under which it exists be considered.

In that central feature of the Bible which constitutes it a message of salvation, it is everywhere implied, if not explicitly taught, that God's throne—the ultimate throne of this universe—is a "throne of grace." Hence that great climacteric exhortation in Hebrews: "Let us therefore come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 16). This throne

contemplates a merciful yet righteous basis and method of God's government over sinful men, so as to secure to them salvation consistently with the true nature of God.

Two misfortunes have overtaken forms of Christian thought respecting this matter, the result of warped conceptions of the governmental functions in that moral universe of which we are a part. Our Lord Jesus Christ Himself teaches that at the very heart of true prayer must be this petition. "Thy Kingdom come." That is a prayer that we may be governed, and by the one person in the universe competent so to govern as to bring us to our highest freedom. That is a paradox 'tis true, but all deepest realities in Christianity are apparent contradictions, because Christianity is something to be personally experienced, and that means the conquest of our lower man by our higher. Right living involves primarily right-willing in view of moral ends which are grounded in God. And conscience also as well as Scripture

requires subjection in us to the final moral standard of the universe, whatever it be. But all this is to say that as we belong to a moral government, so we are subjects of a moral order. So in any legitimate view of the reconciliation between us as sinners and our moral God, note must be taken of a governmental element. This is not the only element, but it is a foremost one, and one especially important for all preachers to understand.

Doubtless the prejudice which has arisen even among some estimable thinkers against any governmental element as controlling in the atonement, is due to the fact that the so called "Governmental Theory" arose at a time when arbitrary forms of human government largely prevailed. These were also so stated as to appear to justify such forms of government, whether in God or earthly rulers. Besides, sometimes, illustrations derived from human governments have awakened great dissatisfaction. So men protested that God's

government must not be so conceived as to correspond closely to these imperfect forms. In that they were right. But the reaction has been to another extreme. Sovereignty in God unmodified by love as holy, and holiness as also loving, is a false and indefensible sovereignty : it is amenable to no proper sanctions either in divine or human nature. Out of it arose such monstrous inferences as that attributed to Colonel Ingersoll when, in dispute with a religious antagonist, who had coldly irritated him, he replied, " The difference between you and me is that *your* God is *my* devil."

Salvation however is more than a purely individualistic relation between God and man. There are sanctions in God's nature that require Him under given conditions to have respect to more than mere benevolent impulse on the one hand and abstract righteousness on the other. To say that " God is love " even, means more than that He is mere abstract disposition,

irrespective of a consistent exercise of that love in which the whole moral universe has interest. Grant that the moral government of God over sinners is unique, as we shall point out later. But that there is a government over man with indefeasible sanctions is certain, unless we give over this universe in thought to infinite anarchy and misrule.

And this view of the realities in the case is borne out by the Scriptures properly understood.

Even in the opening book of the Bible*

* Should any reader object that he does not accept the Scriptures as final authority as the author does, he should be reminded that this discussion in its aim is for those who are predisposed for reasons (and all are predisposed for or against revelation) so to accept them. I am here allowing the Scriptures to speak for themselves and so to interpret them, as much present unbelief is too impatient to permit, and even dogmatically forestalls, not even giving them a hearing. For any who are suffering from such "soul-sickness" of chronic doubt, another sort of treatise is required, assuming that the difficulties are really intellectual and not moral.

—the book of beginnings, of archetypes—we find its fundamental messages, even to the early progenitors of our race, are evangelical; they must have been so if the underlying postulate of this book is true, viz., that it was *revelation* that came to those elders, and that the essence of that revelation was a timeless matter. Terms ancient and modern lose significance in the presence of such an idea. Moreover the evangelical teachings of Genesis are prior to that provisional economy of law ascribed to Moses, the events of which occurred four centuries later than Abraham.

But why place such importance upon teachings or implications in this early book of the Bible, rather than use only the later utterances of the New Testament Scriptures, ? I answer, because revelation is revelation in Old Testament or New. And since this is so, it matters not whether the teaching be found in Genesis or Galatians, so long as the interpretation is correct. Besides it is important to know

with what the Scriptures start, and to make it clear. And without the Old Testament it is doubtful if the New can be understood or even be preserved to faith. The later teachings generally more easily go without saying.

Notice a few things embraced in these teachings of Genesis, first, I accentuate that protevangel spoken to our Mother Eve: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15).

This promise was given simultaneously with the first recorded sin. In fact, certainly in the divine mind, the first provision of gospel hope was something antecedent, prior even to creation. The seed of the woman, the second Adam, logically was from God's point of view prior to the first. It was the first announcement in time of "the Lamb slain"—slain as Dr. Henry Sloane Coffin has put it, *in the conscience*

of God " from the foundation of the world " (Rev. xiii. 8).

In view of the fact that man was brought into conditions of temptation and so of possible sin—that is, as a free being and without his consent, and that the certainty of his lapse into sin was foreknown—we may easily believe that the Creator as " faithful " would have assumed special responsibility for him. We may then certainly say " The Lamb slain in the *conscience* of God." The supreme moral Being had such conscience, and we may be sure He would exercise it with reference to the object of His Creation. And so revelation affirms He did.

The whole perspective therefore embraced in creation, sin and salvation was eternally in view. The atonement, be it remembered, is no after-thought in time, although its open manifestation came late: it was a timeless reality. On Calvary, as Dr. A. H. Strong has put it the " Eternal telescoped into the moments of time."

It was this matchless norm which constituted the redeeming aegis, which I have thus far presupposed as existent for our world, under which our world came into being, and with it that unique moral order, under which our race is having its moral trial and discipline.

A second group of facts with fundamental evangelical implications is embraced in the symbol set up at the gate of Eden, when our first parents were excluded from the Garden. This symbol was a twofold thing; it was composed of the "*Cherubim and a flaming sword* which turned every way to keep the way of the tree of life" (Gen. iii. 24).

In traditional thought that symbol has been considered as only a single thing, indicative of the severe holiness of God as offended by sin; and that the shekinah-flame sword-like, was there only to *keep man out* of the Garden, and especially to prevent his partaking of the tree of life.

But this is only half the truth. This

flame did represent one side of the divine being, his holiness side.

But even the shekinah was always a *sacrificial* flame, representing something redemptive. And besides, the Cherubim were also there. These were not angels, messengers of judgment. They were prophetic of mercy, foreshadowings of redeemed humanity. Any careful study of their Scripture import combining examination of references to them as in Ex. xxv. 17–22, Ezek. i. 5–14, Rom. iii. 25, and Rev. iv. 6–8, will confirm this.*

The symbol in the wholeness of its import means not only that man was driven out and kept from renewing his existence merely, from the "tree of life" on other

* *See* a comprehensive discussion of "The Meaning of the Cherubim," by President A. H. Strong, LL.D., in *Theological and Philosophical Essays.* A book by Alexander MacWhorter late Professor in Yale Theological Seminary, entitled "Jahveh or the Memorial Name" and the profound studies in a set of old English books, by Geo. Smith, F.R.A.S., entitled "Hebrew Annals," now very rare.

than redemptive ground, but also that the way of return to the "tree of life" was to be kept securely guarded, preserved (LXX. φυλάσσω) for him against the time when he should have "washed his robes and made them white in the blood of the Lamb;" that then he might "have right to the tree of life and enter in through the gates into the city," the new Eden, the new Jerusalem (Rev. xxii. 14).

Man's higher existence, a deathless life, was to be permitted, as indeed his first existence was, only on redemptive ground. There was thus here in this twofold primeval symbol a promise that the redeemed man like the Cherubim would yet dwell securely in the very flame of divine holiness. Even there at the gate of exclusion from the former type of probation, "Mercy and truth met together: righteousness and peace kissed each other." The whole atonement was there epitomized. There was the first tabernacle at the gate—in oriental thought the place of authority and

adjudication. Here also doubtless, the early patriarchs had their first worshipping place, their trysting-place between themselves and God, "in *front* of Eden."* for be it remembered, the expulsion from Eden was not a casting into perdition, but rather only a *removal to another form of probation,* or moral trial, *i.e.*, a gospel probation, a probation of grace. There indeed man was expelled, and there also he was welcomed home again in divine purpose and to more than his original felicities.

A third evidence of the evangelical nature of the book of Genesis—the very preface of Holy Scripture—is seen in the "*sign set for* Cain" as the revisers' meaning implies, so long only partly understood.

"And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord appointed a sign for Cain, lest any finding him should smite him" (Gen. iv. 15).

* *See* marginal reading Rev. Ver. Gen. iv. 16.

This sign also like the Flame and Cherubim symbol, was a two-sided sign of some kind. It was not a mark of mere displeasure. On one side of its meaning it did convey the idea of the divine censure, as the expression in the common version "set a mark upon him" implies. And God did pronounce a curse upon him. But this mark had more than that in it: it was also a gracious token, or "a sign appointed *for* him," intended to show that although Cain's hand was red with his brother's blood, which God abhorred, yet that same God was shielding him from any avenger that in resentment might seek to smite him.*

In other words, side by side there dwelt in God the impulse to punish and the passion to pardon: and these two united in one and the same Being constitute grace,

* The statute in Gen. ix. 6, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man," was not yet (as a provisional enactment) given.

just as really existent in the morning of the human race as in its evening, although fully manifested late in time.

Cain was so self-convicted that he could not forgive himself: he felt himself a refugee from God and man, but God could forgive him: God begged him to accept the *sin offering** waiting at the door of his original privilege. He nevertheless even now dwelt "in front of Eden." Every moment of his bewildered life he was still under a pardoning aegis, eager to become effective if only Cain's evil and rebellious heart would permit him to avail himself of it.

And still further, in the Kindergarten object-lesson teaching of Genesis, is given yet another speaking symbol of the grace of God. It is found in the bow set in the cloud for Noah (Gen. ix. 13), "I do set my bow in the cloud, and it shall be for a token

* The Hebrew word used here in its secondary sense means not "Sin" but "Sin-offering," and is so rendered in many Old Testament passages.

of a covenant between me and the earth." On this we shall lay special emphasis: for the sign is particularly referred to at three most important periods in the unfolding of the thought of revelation, periods so critical and so related to the redeeming purpose in divine government that we can have no doubt of the uniform meaning of the rainbow symbol.

In the first instance when the rainbow was given to Noah for a token, it was shown to be the plain outcome of all that deliverance through judgment which the ark that survived the deluge stood for. This bow was the sign of an aegis; it meant favour, providence for all mankind. The bow was a form of light, the product of storm and sunshine combined; it spoke of the coming cross that was to be revealed through a judgment once for all passed upon God Himself in Christ, and which to him who believeth in Jesus may never be expected again to alarm him.

Said the Lord "*I do set my bow in the*

cloud"—not that the bow then first appeared, but was then *appointed* to a *particular function;* "and it shall be for a *token* of a *covenant* between Me and the earth, and the bow shall be seen in the cloud . . . and I will look upon it, that I may remember the *everlasting* covenant . . . that I have established between Me and all flesh that is upon the earth." Moreover, it was the token that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." In other words, all this was a solemn assurance, sealed with a pictorial sign inwrought into the very phenomena of refracted light, the sun shining through storm, that the world was to be continued under a *providential order*, that is to say, under a *redeemed order*, inasmuch as providence is a corollary of redemption (*see* Gen. xxii. 8, 14, and Rom. viii. 32). This covenant concerned "all flesh," that is, "every living creature that is upon the earth." The *world* was to be

recognized as a *potentially redeemed world*, as having its existence and its providential preservation under the aegis or shield of the rainbow sign.

The second passage is in Ezek. i. 27, 28. The prophet is being prepared and commissioned to keep before the generation born in exile the national sins that had brought Israel so low, and yet in so doing to sustain their faith in ultimate restoration and national distinction under David's monarchy. In thus commissioning the prophet, the Lord affords him a peculiar vision of His glory. The climacteric form of this vision is thus expressed: "And above the firmament that was over their heads (the living creatures) was the likeness of a *throne* as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a *man*," and wrapped in the brightness of fire, "as the appearance of the *bow that is in the cloud* in the day of rain" . . . "this was the appearance of the *likeness* of *the*

glory of the Lord. And before it the prophet fell upon his face. In other words, the glory that was to accompany the restoration of Israel from its captivity and to set it on its new career could be symbolized by nothing less significant than the age-long bow in the cloud.

The third Scripture is in Rev. iv. 1–3. "After this," *i.e.*, after the vision respecting the seven churches was completed, "the things *which shall be hereafter*" were about to be disclosed, and this timeless epoch is prefaced by the vision of this unique throne, "after this I looked, and behold a door was opened in heaven . . . and behold a throne was set in heaven, and One sat on the throne; and He that sat was to look upon like a jasper and a sardine stone; and there was *a rainbow round about the throne*, in sight like unto an emerald." Then follow the succeeding visions, covering a vast futurity, linked with the eternities.

Again the rainbow throne is emphasized, as a type of governing authority, viz., *a*

redeeming authority that is to govern the timeless æons.

Is it not indeed a mark of the unity and integrity of the Bible that these three references to the rainbow-sign, standing at the inaugural of three so momentous epochs, each and all represent the same thing, viz., the commingling of tenderness and severity in the government of God respecting each period: first, the one family preserved by faith from the deluge, and entering upon their new career under a redeeming aegis; secondly, the Israel of God, about to be restored to the land of Israel despite all their sins and idolatries; and thirdly, the great apocalyptic age, reaching away into the eternal future, and having written large over it the same rainbow-sign, an aegis in each case of extraordinary saving moment.

But still further, do not these three references stretching over such epochs, from Noah to John in Patmos—nay, to the Eternities—prepare us likewise to believe

that the atonement of God-in-Christ is really a timeless reality at the very basis of God's relation to mankind; and is it not true that the Old and the New Testaments in jointly emphasizing this, imply one and the same final self-reconciliation on the part of God?

This atonement is no mere time-expression of the divine character and being, although it had to be expressed in time, inasmuch as the sin of man was a fact in time. Much less is it an afterthought in God's economy. The atonement was laid "before the foundations" in the counsels of God. It was the great *forethought* of God. And in the end it means for the believer, not only sin's cure, but the turning of the tables upon Satan, God's foe and ours. Our universe has its centre in that self-manifestation of God, called redemption, in the deepest meaning of the term.

But the matter which must not be overlooked in this unique rainbow throne is the

doubleness in it which at first sight makes it look even self-contradictory.

Under the mistaken idea that the nature of God with whom we have to deal must necessarily be grounded in one thing, some one attribute, two forms of unhappy result have followed. One to make justice in severity the dominant principle in Him; and this unqualified by its complementary truth the divine love, has logically worked out into harsh views of God's being. Another view has made the divine tenderness all controlling, while the self-regard of the divine Majesty is sacrificed. The error is in supposing an "*either*," "*or*," instead of the complementary relations of each to the other. The unity of personality always consists with a certain multi-polarity, whether it be human or divine.* That is,

* In the remarkable book on St. Paul by Prof. Adolph Deissmann recently issued—English translation published by Hodder & Stoughton, London—is a chapter on "St. Paul the Man," in which Deissmann brings out the view that in a personality as

there is always the power of moral alternatives in it; without this power there can be no personality. Change and yet identity subsist in one and the same being, as they could not in anything impersonal. We all have changed in our lives a myriad times since childhood. Yet we are the same beings, simply because we are personal. Hence, in true thinking we need to beware of what we exclude as controlling in the divine personality. Edwards, in his famous sermon on "Sinners in the Hands of an Angry God" represents that "*nothing but* the *arbitrary* will of God, 'His' sovereign pleasure restrained by no obligation (even

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strong as Paul's, great *polar extremes* of feeling and experience meet, and he quotes (p. 17) from Conrad Meyer:

> "No man excogitate am I,
> But man made up of contrariety."

In Deissmann's chapter are no less than six paragraphs referring to this complex polarity in Paul. These polarities as plural are possible only to personality, and the greater the personality the more the polarities.

to Himself)—stands between God and the sinner's instant sliding into hell."

The conception being but half the truth has the effect of an entire falsification of God's character, because this is to point to but one side of God's nature, and from it inference is drawn that this is all there is in God. But it is not all there is in Him, for His infinite pity and clemency just as deeply yearn to pardon and renew the sinner, as God's holiness burns against him. So in this light sinners are seen to be potentially, just as truly in the arms of the eternally gracious Saviour-God, as they are in the hands of one " who cannot look upon sin." Every soul on earth is under the merciful, yet just aegis of this potential redemption ; and so from God's whole point of view, is momentarily privileged to fall into His own self-reconciled bosom, as from a mere partial point of view, it is exposed to slide into hell.

What holds back the sinner from hell, is more than " arbitrary will " ; it is the

gracious self-restraint of self-imposed long-suffering, which God, in His timeless atonement, has laid upon Himself, for God is as really love as he is holiness. Here is the place for the atonement, the nature of which will be discussed later.

No wonder men have revolted from the kinds of sovereignty represented by Edwards on the one hand, and have failed to respect soft sentimentalism on the other. The latter type of thought which represents God as able to go to all lengths of love in averting peril from the sinner, outlaws the divine rectitude, and the effect has been as disastrous in such case as in the former. It is neither holiness in God nor love that is final in our universe, but it is the union of these two things with many others in one and the same Triune Being, all mutually conditioning each other in their exercise towards sinful man and that as a concrete reality that is sovereign. This is the *sovereignty of grace.* If grace is, as Rev. Thomas Phillips, of London, has said " Love, out-

loving love," it is also *justice out-sanctioning justice,* and simply because each operates beyond the sphere of the other, and carries in its bosom a quality derived from the other. The rainbow-throne embraces these two complementary qualities at least, and so stands for the final throne of our universe. It is neither *all throne,* nor *all rainbow,* but a "throne" *with* a rainbow *round about* it.

Were I asked to name some one person, who, despite ordinary human limitations, has best among preachers represented the governmental idea I am commending, I would mention the late President, Charles G. Finney of Oberlin Ohio, U.S.A.

He was emphatically a preacher of the *grace* of God. He rightly conceived grace to be a *governmental* function, something far deeper than either benevolence or righteousness alone in God. And so he reached the conscience in an uncommon way. He brought men face to face with

judgment, not as mere doom but as cohering in ethical love.

Finney, while severe enough in himself, yet probably did more than any preacher of his time to save the conception of God from mere arbitrariness, or undue severity. Lawyers and great judges of Courts, ordinarily hard to reach with the gospel, bent with awe before his ministry. In Rochester N.Y., alone, nearly the whole legal fraternity was led into the new life. The secret of this power was that the preacher, especially in his later life blended severity and tenderness : he showed that the moral judiciary of our universe is itself sacrificial and vicarious—" a throne with a rainbow round about it."

I recall the following illustration used in a published article by Finney. A certain philanthropic disciplinarian was sought to take charge of a difficult Reform school for boys.

He would consent only on condition that he might disuse all locks and keys on the

doors of the Institution. Opposed at first, he finally gained his way. The beneficial effect was soon evident. At length, however, the new master must absent himself from the school for a few days. Whereupon the directors of the Institution thought locks and keys should again be resorted to. The superintendent objected begging them to leave all to him. He then proceeded to execute a document making over all his property possessions to the Institution, in case the boys, during the interval of his absence, should turn their liberty into license. Then calling the school together the master explained the situation. The pupils listened with astonished interest. With this additional responsibility laid upon the school, the master departed. On his due return, which occurred at midnight, the pupils quickly assembled themselves in a large hall adjacent to the masters' room. A rap was given and he appeared, to be greeted with the exclamation "*We are all here, Sir! We are all here!*"

I would not claim, nor would Finney, that this method of discipline would work with equal effectiveness in all cases; much would depend on the personality of the Administrator, and on other circumstances; and some will go wrong do what one may. But Finney would claim, that with God, the supremely wise and gracious One, government administered on such principle works better than any other conceivable system in its place; that when the judicial governing authority of this universe is perceived, at cost of pain and jeopardy to His own interests, thus to endure for man's sake, it has in it the greatest moral power possible to recover sinful and free beings to their original rectitude, and more. Thus best can be secured a true repentance, which will come to loathe former sin, and take sides with God against one's self. Nothing less than this is evangelical repentance; such repentance is always the correlative of objective atonement.

New spontaneity of righteousness and on a higher plane is the ultimate goal. Such is the real basis for a true subjective personal *at-one-ment* with God.

Chapter III

THE DEATHLESS DEATH

BUT how came our world to be under this redeeming aegis? What conditioned it? But one reply can be given. It was the saving death of Jesus Christ. But what is meant by this death? It is far more than is commonly supposed; for the death of Christ is but a historical time-expression for a timeless reality far deeper than itself. This reality was the voluntary self-manifestation of the vicarious atoning nature which belongs to the God of the Christian Bible—nay, of the moral universe itself which lay behind the Bible, and was anterior to it, which itself created the Bible for purposes of a divine revelation.

The essential content of the Bible as embracing a disclosure of the kind of world into which God has brought us, and the essential sacrificial attitude of its author to human destiny, is here the principal thing noted. "From the foundation of the world," even prior to creation, God Himself purposed to be an atoning Being. This is what we understand to be meant by "the Lamb slain from the foundation of the world."*

Among the glorious visions of the Apocalypse shown to the Apostle of Patmos is one of the exalted Son of Man Himself. It stands at the opening of the book, and is perhaps the most important vision of them all, for it describes the author of all visions which are to follow; the exalted *Person* who commands that what is seen

* It is recognized that in the Revised Version the phrasing of this passage is somewhat altered. Its plain implication, however, remains unchanged. Besides in Eph. iii. 5, 9 and 11, in Col. i. 26, in Titus i. 2, 3, and 1 Pet. i. 20, the same insistence on the timeless reality of the atonement is distinctly taught.

and heard, past, present and future, shall be written and sacredly preserved. With the coming of this vision John "fell at His feet as one dead." Then the Apostle heard Him say: "I am the first and the last, and the Living One; and I was dead, and behold! I am alive for evermore, and I have the keys of death and hades."

This exalted, glorified Christ is the Lord of the early Church, and is described as the "Living One," as "alive from the dead for evermore" (Rev. i. 18)—a characterization of the atoning Christ.

It is the mission of the Evangelists in the four gospels to set forth this sort of Christ, not only as historical, but as *super-historical* also. In the early portion of the gospels, it would seem that the object was primarily, to get His *person* as divine-human, "the Son of Man" understood. Then comes a marked transition in the narratives; and henceforth the emphasis is thrown on His *death* which He so clearly anticipated.

With the record of this death, together with that of the resurrection, a large proportion of the space in the gospels is occupied.

In Matthew this transition is most definitely marked. In chap. xvi., ver. 22, after the peculiar self-disclosure made to Peter at Cæsarea-Philippi, the Evangelist says: "*From that time* began Jesus to show unto His disciples that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." Then entered the stout protest of Peter against such a crisis in the career of his Master, "This shall never be unto thee." Peter seemed to have noticed only half the statement, namely that his Master was to incur death in some violent form. He quite missed the other half, "and on the third day be raised up."

Now it is such a mutilated idea of the death of Jesus that the many who think of His Cross still seem to cherish. The

tragedy mainly if not wholly, is in the foreground. The crucifixion has obsessed the imagination of the Church from then till now, and especially through mediæval times. It is at this hour the central object-lesson in the State church buildings of continental Europe. In spite even of Luther and his Reformation, the crucifix occupies the high place in the sanctuary.

And on account of this obsession, it has been immensely difficult with all the values that have come from the Reformation, to get the real atonement—as something deeper than crucifixion—understood and preached.*

* What the crucifixion, as such, denotes is really the depth of humiliation to which Jesus went in submission, and so the *paradox* of a *humiliated* Messiah —contrary to the expectation of the Jews—who, through such voluntary humiliation and the correlative exultation, would conquer the world. It was not the act of man's criminality which constituted the atonement. The atonement is God's act and deeper than crucifixion, a reality which none of the crucifiers saw.

A Christianity with a morbid crucifix as the centre needs a new reformation. This is true whether in Italy, Russia, Germany or even England. Of course, a meaning may be read into even a crucifix, if one looks upon it as a *symbol* merely of the death to which God-in-Christ voluntarily descended and is ever in spirit descending, as the expression of one side of the redeeming work. But if one stops there midway, and fails to see also the other side of the cross, wherein "He that descended is the same also that ascended far above all the heavens, leading captivity captive" (Eph. iv. 8–10), he does not begin to see the real import of the death of Christ. And emphasis on the crucifix is not the best way to tell the story. The common mind will not see beyond it, and the scholastic, pedagogic mind will reject it altogether, or count it an impossible remedy for the moral guilt of mankind. Thus, in the end the real atonement may be altogether lost. It is so lost in the boasted modern mind of Germany.

When insight perishes even the church becomes a mausoleum, a sepulchre for dead men's bones. A gospel thus conceived cannot be the real gospel, but a shocking travesty on the whole redemptive idea such as calls for a new reformation indeed. There is needed in lieu of the crucifix the symbol of an open grave, radiant with the light of the celestial world. And yet for the attempt to restore this ancient sign of the primitive faith centred in redemption Christians in Russia are being sent to prison as they were in other parts of Europe fifty years ago.

Let us now consider an interpretation of an event which each of the synoptics particularly describes in which Christ after His self-disclosure to the disciples at Cæsarea Philippi, forecasts before the eyes of three chosen ones, the real nature of this approaching death. I mean the event of the transfiguration.*

* I here emphasize the teaching of the transfiguration, not because there are not many other quite

First of all observe that a peculiar demonstration was necessary in order to show the church of all time how unique a thing that death was. In order to do this some striking, unparalleled manifestation needed to be made, to make impression upon the apostles who were with Him, and through them to the whole church of the future. The issue was particularly between Christ and the apostle Peter, who unwittingly would have come between his Lord and the world's redemption. Had Peter prevented Christ's steadfast purpose to go to Jerusalem and offer Himself unto death, there would have been an end of Christianity. Of course, Christ had a deeper view of the significance of His death than anything as yet conceived by Peter, for to Jesus this death meant not the mere tragic

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explicit corrobations of the view of Christ's death here expounded—as in John ii. 13–22, xii. 20–36, and in xxi. 19—but because so hasty assertions are made of what Jesus Himself in the gospels, as is said "did not teach."

ending of His mortal life, but the voluntary laying down of His life and taking it again, that would constitute its logical beginning.

It cannot be denied that it is because of this in large part—because of doubt respecting any real efficiency in the tragic execution of Jesus on a Roman cross—that there has set in in Germany since Luther such wide unbelief, filling especially the Universities with agnostic reaction from all evangelicalism. And similar doubt on the same point is having a like result the world over. The real atonement of Christ, if confined to the tragedy of Calvary, has been misunderstood.

The reaction has been away from the tragedy and the morbid, material crucifix, and the resurrection too conceived as the mere reanimation of a corpse—a pathological phenomenon, instead of a moral triumph over sin and so also absolutely unique—has been disputed or explained

away.* And so it has been superficially concluded that every vestige of foundation for saving efficacy in any kind of atoning death has been swept away.

But not so. The representative New Testament witnesses understood vastly more by Christ's dying and resurrection. And primarily, the Pauline and other epistles meant more than this.

In this brief discussion we would place the emphasis where they placed it, and with all the more emphasis, because a superficial reading of these writers has failed to hear them say what they wished to say. Has it not been frequently asserted that in the synoptic narratives especially, which supposedly preserve to us the real

* "In Christ's resurrection," says W. W. Peyton, "what really took place, was that he dispersed the corruptibles of the body into the chemistry and physics of nature, and assumed from the arcana of the universe (more than nature) the incorruptibles for the spiritual body, and passed into the hinterlands."—*Fortnightly Review*, January, 1911.

teachings of Christ, there is no valid evidence that Jesus Himself taught or even implied the atonement. And that such a doctrine is merely a Pauline postscript to the gospel, and is without the imprimatur of Jesus ?*

In this study the gospels themselves shall primarily have their own say on the central matter under review, the nature of Christ's death.

It was in order to correct this short-sighted view of the nature of His death on the part of Peter, that the event of the transfiguration was brought on soon after his dramatic protest.

Jesus had said in the discourse uttered at Cæsarea Philippi : "There are some of them that stand here who shall in no wise taste of death till they see the Son of Man coming in His Kingdom." This was

* Prof. Deissman, of Berlin, has recently remarked that some conceive of Paul as "the Evil genius of Christianity."

undoubtedly a prediction of the transfiguration, so soon to occur, and for the purpose indicated. Peter in his second epistle, refers to this appearance of the Christ, together with Moses and Elias in the glory of that mount, as an archetypal matter—archetypal of several forms of the so-called "coming of the Lord." These comings in the New Testament represent a series of what Matthew calls "*days* of the Son of Man" particulars of which need not here be discussed.

The transfiguration, therefore, was a much more representative event—as related to the whole perspective of the kingdom of Christ—than is commonly perceived, and respecting the atonement itself its testimony is most weighty. To that testimony I now address myself with some detail, for nothing in the New Testament is more worthy of explication or more needs to be pondered.

Note that this transfiguration of Jesus came "as He prayed"; as if the Father

sealed with peculiar approval some issue met in His prayer. It was in response to this that "the fashion of his countenance was altered, and his garments became glistering, exceeding white, as no fuller on earth can whiten them."

We are not indeed told just how He prayed, but we may be sure on general grounds that every element of true prayer entered into it. And if so, certainly submission to the Father's will in the form of death he was to die was at the basis of the prayer. Nor can we believe that there could be such submission without a struggle. It must have been crucial, akin to that which He faced on the same issue in Gethsemane. Then there must have been fierce temptation and particularly the temptation to return to heaven as He was, His coronation robes already on, in company with Moses and Elias. Had there been no atonement to effect, that would have been the fitting consummation of His life. We certainly know that Christ was contemplating

with Moses and Elias His coming death, the death immeasurably deeper than the physical dying of any and all martyrs.

How easy it would have been thus to have returned. Did we ever thank Him, that He did not so do? It was but a step from the snows of Hermon to the ermine of His Father's throne. But, Ah me! Suppose He had yielded there. Even Moses and Elias would never have got back, and all the Old Testament saints from Abel down would have had to come out of heaven: they all had their standing and security on the ground of the work of the eternal Lamb, now to be consummated only in case Jesus went to Calvary. And not a solitary member of the New Testament church since the dawn of the Christian era otherwise could have reached the heavenly home. All, all therefore, was turning on the issue of that critical hour on the Mount. It was the unique, voluntary, spiritual death that Jesus was facing, and He faced it triumphantly. Hence the

voice out of the cloud: "This is my son, my chosen, Hear ye Him" (Luke ix. 35. Revised Version).

Note again the one theme of converse with the immortals on that Mount: that theme was His "Exodus."

The rendering by the word "death" and the revisers' word "departure" neither adequately bring out the meaning; indeed, either word by itself obscures it. The Exodus was not the mere exit out of the land, as a bird of passage migrates from one zone to another. The "Exodus" in the Biblical conception of it, was the escape through a *particular gateway*, viz., the gateway of a symbolic grave. It was that gateway so graphically described in the 14th Chapter of Exodus through the divided sea, a gateway which proved extinction to the host of the Egyptians, "which the Egyptians essaying to do were drowned." The next morning they "all lay dead upon the sea shore." But this same apparent grave was a safe though miraculous exit

to Israel, who passed through as on dry land and met the morning sunrise with that sublimest historic song in the Old Testament, recorded in the 15th Chapter of Exodus :

" I will sing unto the Lord, for He hath triumphed gloriously : The horse and his rider hath he thrown into the sea."

* * * * *

" Pharoah's chariots and his host hath he cast into the sea :

" His chosen captains also are drowned in the Red Sea :

" The depths have covered them :

" They sank into the bottom as a stone.

" Thy right hand, O Lord, is become glorious in power :

" Thy right hand, O Lord, hath dashed in pieces the enemy.

" And in the greatness of thine excellency thou hast overthrown them that rose up against thee :

" Thou sentest forth thy wrath, which consumed them as stubble.

" And with the blast of thy nostrils the waters were gathered together.

" The floods stood upright as an heap :

" The depths were congealed in the heart of the sea.

* * * * *

"Thou didst blow with thy wind, the sea covered them:

"They sank as lead in the mighty waters.

* * * * *

"Fear and dread shall fall upon them:

"By the greatness of Thine arm they shall be as still as a stone:

"Till thy people pass over, O Lord.

"Till the people pass over which thou hast purchased."

And while Moses and the children of Israel sang this triumph:

"Miriam, the prophetess, the sister of Aaron took a timbrel in her hand: and all the women went out after her with timbrels and with dances. And Miriam answered them.

"Sing ye to the Lord, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea."

And with a mighty emphasis on the word "So"—(thus), in this manner, the account closes. Moses through the Lord's power thus wrought the wonder of the Exodus from Egypt.

It was this kind of deliverance, a death

in terms of the "exodus" on which Jesus was conversing with Moses and Elias. It was not a mere tragedy which He was to *endure*—that was the half-truth: It was an Exodus which He was to *achieve* or "accomplish at Jerusalem." It was something positive constructive, both for Himself as the last Adam, about to be consummated, and for the company of "many sons," whom He would "bring to glory" with Him. It was this He celebrated on that Mount. This was the atonement. It was a voluntary self-giving of the eternal Lamb. "Therefore doth my Father love me because I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father" (John x. 17–18).

What new significance is given to the transfiguration story, when read in this light, and what appropriateness to the visit

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of the two particular personages selected from the whole Old Testament epoch, who came for converse with Jesus in that august hour. The first was Moses, the great law giver and head of the economy, which bears his name. His very name meant: "drawn from the water"—the Nile—the very tide of which would have swallowed him up in his bulrush ark, but for God's providential interposition. The conduct of Israel by Moses through the Red Sea, despite its whelming floods, was the supreme event in the life of this leader of Israel. What a new interest that event takes on as reflected on the mount with Jesus, and openly linked with the passage of Christ through His Red Sea of atonement-dying to its triumphal resurrection, "which he was to *accomplish* at Jerusalem." True as an object-lesson against petulant unbelief, Moses on Nebo was not permitted to come down and lead the people into the land of promise, but in grace fifteen centuries later, he is permitted to appear on

this mount, one of the two most privileged characters in the human race to commune with Jesus openly while on earth respecting his consummate exodus. Aye, so tender was God of His servant even on Nebo that it is said when he passed "God buried him," and with him God *buried his grave also :* for "no man knoweth of his sepulchre unto this day."

How appropriate too that Elias should be there! Elias also had his exodus in the days of his flesh. On the last day of his earthly life, as he and Elisha journeyed on from Bethel to Gilgal, and from Gilgal to the Jordan, the old mystic river, what occurred? Elias draws off his worn sheepskin mantle and smites the river. Its waters part and they two pass over. He was there who asked on another occasion: "What ailed thee, O sea, that thou fleddest? Thou Jordan that thou wast driven back?" He it was who caused the waters to "stand upright as an heap," enabling an "exodus" for Elias also!

But a few hours later the two prophets are toiling up the slopes of Gilead filled with presentiment of a greater crisis. Suddenly the whirlwind from heaven catches up the older prophet and spirits him away in translation. This was the transcendent form of "exodus," expressed in the life of Elias. Christ's death, therefore, of which they conversed on the mount, was to be the guaranty likewise of that supreme human event which will eventuate in the Lord's return for his saints on earth. Paul, in Thessalonians, says: "Then they that are alive, that are left shall together with them (the risen saints) be caught up in the clouds to meet the Lord in the air."

The exodus of Jesus, therefore, that form of His passage from earth to heaven that was to eventuate in resurrection and ascension, covers both forms of deliverance from the death-victimizing power of sin, viz., as in the case of Moses at his decease, and as in the translation of Elias on Gilead,

So this great lesson was wrought out

before the three apostolic witnesses. One of them, Peter, in his second epistle, years later, emphasizes the elements of this interpretation which I have given. He says: "For we did not follow cunningly devised fables when we made known unto you the power and coming (παρουσία) of our Lord Jesus Christ, but we were eye witnesses of His Majesty, for He received from God the Father honour and glory, and there was borne such a voice to Him from the majestic glory, "This is my beloved Son, in whom I am well pleased, and this voice we ourselves heard borne out of heaven when we were with Him in the holy mount" (2 Pet. i. 16–18).

Moreover, Peter declares that he will give diligence to keep his disciples ever in remembrance of his own decease ("exodus"), as an archetype of the form of dying which belongs to all the saints in Christ when they shall be summoned to put off their earthly tabernacle. In the face of so transcendent conceptions of redemptive

dying, and of the triumph of all believers, imbedded in the very heart of each of the three synoptic writings, can any say that the atonement is not taught in the gospels as really as in the Pauline epistles? True, there is here no form of a discussion theological, scholastic, pedantic, on that or any other subject, but the process of the history itself implies it; not only the historical, but the timeless reality of the deepest thing in our universe, viz., the cosmic reconciliation made necessary by human sin, and without which as eternal in the Christian God our world had never been.

The death described is what I have called in another publication in line with this*—the living death of God in Christ—at all events a deathless death. It eventuates in a reign of grace.

Then the institution of the Lord's Supper

* "How Does the Death of Christ Save Us?" Published by Griffith & Rowland Press, Philada, and on sale at Sydney Kiek & Sons, 17, Paternoster Row, London.

as just shading out from the passover meal, recorded by each of the four Evangelists, implies and teaches the same sort of death for Christ. He had said in Luke xii. 50, "I have a baptism to be baptized with, and how am I straitened *till* it be accomplished." And coming to the supper He said: "With desire I have desired to eat this passover with you before I suffer" (Luke xxii. 15). He reaches the hour at last. At this supper twice He gives thanks, thanks for the privilege of laying down His life in the death of the atonement, the voluntary laying down of His life referred to in John x. 18: the death which no man could prevent or hasten because it was his supreme "hour." The song of the great Hallel of the Jews was undoubtedly used a sort of Hallelujah Chorus of ancient Israel. Such a hymn afforded the climax of the Lord's Supper, and should always conclude it. While the solemn ordinance was meant to proclaim or preach the Lord's death, yet it was of death as something

unique, it was to be "until He come." That implied the Living one of Rev. i. 18.

The Lord's Supper then is never to be thought of as a funereal thing. It is always to be instead a holy festival of transcendent joy and ecstatic fellowship. In a recent visit to Norway I found a most ideal observance of the ordinance. The church was there in force, on an occasion placed by itself. No crowding of it into a corner for lack of time, an hour of profound reflection succeeding a Bible exposition on the real atonement-dying, and they sang. How they sang! sang repeatedly and spontaneously throughout the service, while the elements were being passed. It was a festival indeed. They do the same in Germany and in other lands where the evangelical conception of the atonement has emerged from the old Romish idea of a mere gruesome tragedy of crucifixion.

Were the conception of the death of Christ, as told in the Acts, examined, we should find the pith of not less than a

dozen apostolic sermons on the resurrection; the resurrection superadded to the dying of Jesus. This is the thing emphasized in the real death of Christ. And in the Epistles and the Apocalypse the cross of Christ as the atonement is always an event construed in the light of the resurrection, the death as seen subsequent to Pentecost, and thus only as atoning death, a "judgment death," in which judgment self-incurred by God in Christ becomes grace and salvation.

Chapter IV

THE BIBLICAL CONCEPTION OF GRACE

THE death of Christ as construed in the preceding Chapter becomes then the antecedent and conditioning source of a further evangelical reality, denominated in the Bible as "grace." This term which, amid the confusions of modern thought, and sometimes from indiscriminate presentations of evangelicals themselves, has largely lost meaning. It needs to be conceived afresh.

The word "grace" occurs in the New Testament in one hundred and fifty-three separate connections, and expresses the

very heart of revelation. Note some of its typical uses :

" The grace of our Lord Jesus Christ be with you," in the apostolic benedictions. " By grace are ye saved through faith, and that not of yourselves ; it is the gift of God." " The grace of God which bringeth salvation hath appeared unto all men." " That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus,"* the very goal of God's self-manifestation.

Mere " love," at least in the sense of clement goodwill, or benevolence, is no synonym for grace, and yet it is often confused with it. Grace goes deeper than love ; it includes a love so holy that when in grace it shall have undertaken for us, nothing else can ever go behind it ; it is the synthesis of love and holiness, the very bed rock of the nature of God, and it constitutes the final tribunal for all moral

* 1 Cor. xvi. 23, etc. ; Eph. ii. 7, 8 ; Tit. ii. 11.

adjudication. It is manifested indeed in and through Jesus Christ, but it exists in the whole Deity, and is after all the " grace " of " the God and Father of our Lord Jesus Christ."

To put the idea into one sentence : grace is a boon exercised towards us by the very tribunal which found us guilty. This tribunal is judicial, a court, albeit a unique one—a form of governmental relation toward us. Otherwise we must deem the universe anarchistic, with no ultimate moral government at all anywhere.

Grace is not something originated for us by the second person of the Trinity—as distinguished from the first : not something individually devised by Christ separately from the Father, as if He ever thought, felt or did anything apart from the Father.

" The Son can do nothing of himself but what He seeth the Father doing, for whatsoever He doeth, these the Son also doeth in like manner " (John v. 19).

Quite true, grace is *expressed* in terms of the manifested work and mission of the incarnate Christ. But this is only saying that the historically manifested work of Christ is but the *temporal* portrayal of what was eternal in the being of God. In reality all that Christ suffered for us on Calvary the Father shared.* Sometimes alas! we evangelicals have presented the Father and the Son as in antithesis to each other, and have given the impression that there are two Gods (if indeed not three) instead of one, and that these two at least in spirit are opposite to each other. It was this caricature conception that led the child to say: "I love Jesus, but I *hate* God." Who was responsible for that falsification?

The whole Deity is behind the atonement, within it, and at the root of it. Grace is after all God's grace. When our sin arose, it created an antinomy, a self-opposition, so to speak, in God. God, as holy, must oppose and condemn sin, otherwise He

* *See* Appendix.

could not be God. That side or polarity of the divine nature must judge and punish sin. But there is another side, or polarity to God's being called love. And as such it just as eagerly and spontaneously yearns to pardon and save. How then could these opposite polarities which even the anticipation of sin as well as its actual occurrence called into exercise in one and the same Trinity, be reconciled, and so reconciled as to save the guilty? We answer at once, God Himself, reconciled them by His own voluntary vicarious suffering, whatever it was. This was the essential reconciliation —the cosmic reality—the divinely satisfying thing to God Himself. But He could not so manifest it as to give the needed assurance and help that man needed, except as it came to concrete and visual and God-human disclosure of its reality, in Christ on the Cross. Nor could the historic fact of sin without it be met and demonstrated upon the same earth where the sin had occurred but by an adequate answering

historical event. This is what I understand Dr. P. T. Forsyth to have in mind when he insists that the atonement adequate for man conditioned as He is in history, must come to expression in "*an act.*"*

Thus only evidently could God be *exhibited* as "just and the justifier of him which believeth in Jesus" (Rom. iii. 26). Hence, the atonement conceived in any way that separates the Father from the fullest participation in it is but a partial view.

Grace in the nature of the case, is some-

* Dr. Forsyth has said: "It is the mystery and miracle of the Cross, where all of Christ was gathered up in one eternal, effective, inexplicable act, that means more for the world than its creation." Only I would insist that even this historical "*act*" of Christ is in even a deeper sense, the *timeless act* of the Father also. I would not allow that the Cross was Christ's *exclusively*, so as to leave the Father standing in apparent *antithesis* to Christ. This still implies the misconception I would avoid; and it quite overlooks the *reconciled antinomy* between the two sides or moral poles of *one and the same being*, though triune. It is this self-reconcilement that constitutes grace.

thing that must be construed as an expression of *government*—it is a governmental function—and also has reference to a unified divine government. The source of grace can never be divided. Yet the Trinity is not excluded thereby, and the Trinity is not tri-Theism. Dual relations, *rapports* arise in God as the expression of two moral poles of His being; and the reconciliation made necessary by the incoming of sin is conceived as immanent in God, in His very unity. So God on one side of His nature *provides* what on another side of His nature He *exacts*. That is, God may do one thing in order to another.

The Father was one with the Son in purchasing grace for us; but it was primarily self-procured from Himself and not from Satan or from any real other.*

* The New Testament use of the phrase "for Christ's sake" is but another form of appeal to that sum of qualities in God which are redemptive, that is, to His "mercy"—to that element in God which the work of Christ represented. When Moses interceded

The term "purchasing" may indeed have a commercial sound. Yet there is a reality at the heart of God's being, warranting such conception of redemption. "Ye are bought with a price." (1 Cor. vi. 20.)

Through this action wrought out within the triune Deity Himself, the world became a potentially redeemed world. Paul writes to Titus that eternal life was "promised (and if so provided) from *before times eternal*" (Tit. i. 2).† It could therefore have been no mere temporal episode. Hence, it precedes all processes of development in time. It was back of all possible evolutions in the temporal order, a truly

with God on behalf of Israel, who had become idolatrous at the foot of the mount, he reminds God that He had "sworn by *his own self* to preserve this seed of Abraham, and that appeal prevailed (Ex. xxxii. 13). So to pray "in the *name* of Christ" means the same thing; it is an appeal to the spirit of grace which Christ embodied, but which was also constitutional in the whole Deity.

† Revised Version Standard Edition.

cosmic matter, and no afterthought. Although, as before said, it had an historical expression for the sake of our finite, sin-clouded human nature, in the impressional and tragic event of Calvary.

I put emphasis, however, on the *potentiality* of this redemption, because if that be lightly regarded, serious misunderstanding will arise. I say the world was *potentially redeemed* before time was, upon the presupposition of the Lamb eternally slain, *i.e.*, of the timelessly sacrifical character of God. Yet men needed to be informed of it in striking terms like those which characterized the innocent, humiliating end of Jesus on His Cross, if a proper response to the self-offering God from Men was to be secured. Hence, we do well to preach the event of Calvary—we must preach it—but always with reference to that which was anterior to it in God, and to the voluntary side of what occurred there.

We must never forget that there are two elements in our own nature that persistently

enter into all our reckoning with God. Of these, we must take note if we think morally at all: first, all men *are moral beings*. As such we know we must in the end account to an ethical tribunal, *i.e.*, to God; secondly we all *have sinned*, and we therefore must ask, is there any clemency for us? May we hope for mercy? Because these matters are constitutional in us, the question of the atonement, however it be named, is always present with mankind. The question is irrepressible; it is not optional with a man whether he shall think of atonement or not? It is a Banquo's ghost that "will not down." It is not a question for mere professional theologians; it is older than Lady Macbeth's red right hand, and as universal as sin and moral accountability.

When sin came into being it created antinomy between the two poles of our own moral being, poles that must be regarded if we think ethically at all. This antinomy we necessarily project upon our God whose

image our natures reflect, the moment we contemplate ourselves as subject to any kind of moral governance. Hence, the age-long reflections upon some kind of a propitiation for sin ; men cannot get rid of it. The two qualities or attributes in God most concerned are His holiness and His love. These must therefore ever be uppermost in our reflections on guilt as related to Him. Not that we are to think of these attributes as mere abstractions, or as existing in closed compartments of God's being. By holiness we simply mean the ethical quality in God, but as implying all other attributes correlated, held in perfect equipoise with it. So, also, by love or benevolence in God, we simply emphasise clemency as now in the foreground in thought, remembering also that love carries with it everything else in God, even His holiness.

Now the Bible idea of grace in God can never be properly conceived, if either His holiness or His love be

disparaged, or placed out of complete mutual relations.

The conception of either single attribute in God—His holiness or His love—as dominant in Him, as the centre of a circle related to points on its circumference is dominant, is ever misleading. The truer relations are suggested by the figure of an ellipse, in which the two foci considered as holiness and love mutually condition each other. The *synthesis* of the two elements which unite below the surface is grace; and this constitutes the saving unity in God. It is a two-sided oneness, and the sole thing in our moral universe concretely sovereign as related to us sinful men.

To conceive any single attribute as sovereign in God is to reduce it to a pure abstraction, a mere mental category, the shadow of reality, and but the partial truth. The thing which is sovereign in God is grace a composite product; and it is this which constitutes the keynote of man's

highest praises in the finalities of the Apocalypse.

Now, is it not at the point of this two-sided oneness in God that we evangelicals even have sometimes been confused, and in part missed the way? Have we not forgotten that our universe is neither "*Theo*-centric" nor *Christo*-centric, if we conceive those terms as antithetic to each other. It is really both, and it is so because it is *redempto*-centric.

Have we not even set Christ over against God as if to compensate for some defect in Deity? Have we not appeared *ditheistic* at least, and construed the atonement as an afterthought, rather than God's forethought? A child once when asked about God's Trinity, replied: "Well, there is really *one* God, but one who didn't know might think there were *three*."

While God must be held to be triune, yet He is never divided against Himself. There is not one Deity to condemn, and another to redeem; grace is the movement

of the whole triune Deity, not to *save us from* an angry, *i.e.*, an irritated God, but to bring us home to the redeeming, self-propitiated God. Grace is a benefit procured for us by the *same* governing authority that doomed us. We are as profoundly saved *by* His judgment as in another sense we are saved *from* it. Grace is not an importation into Deity from without; it arises from within the Triune and at the cost of age-long suffering of the whole composite Godhead. This timeless fact was indeed rendered *historic* and *visual,* in the voluntary act on Calvary. There and then eternity telescoped into time. There was indeed the "one eternal moment when God Himself in man was forsaken of God" (Math. xxvii. 46).

Grace then is *monotheistic*; it is to be construed from the view point of one *Deity,* rather than from any apparently tritheistic basis. The real antithesis is one subsisting between two poles or rapports in one and the same moral being, albeit triune. Thus

grace is a boon self-wrought and self-procured for us, and by the *same* tribunal that found and adjudged us guilty.*

In 1875, in Germany, a book was published by Dr. Zöckler, now deceased, then Professor of Theology in Greifswald, Germany, entitled, "The Cross of Christ." The introduction to the book starts with a quotation from the poet Schiller on the religion of the cross. It reads thus :

> "Religion of the Cross, thou joinest at once
> Like a wreath of double palm, humility and strength."

Then pursuing the thought, Zöckler shows how much deeper than the hint of Schiller is the reality embodied in the paradox, and he says that the cross, the peculiar symbol of the Christian religion, represents a synthesis of *weakness* and *strength*, of *death* and

* Had Eucken kept in mind the logic of his position in his own profound conception of history as grounded in an eternal order, he would have found less reason to criticize the atonement as he does in his "Truth of Religion."

life, of self-*humiliation* and *exaltation*, such as is never so expressed in any other religion."

Of course, such a biplex conception affords a perfectly *unique governmental principle* in God. It is this uniqueness in divine government that has been unwittingly sacrificed in the sweeping reactions from mediaeval conceptions of government, as arbitrary and tyrannical, referred to in Chapter II.

We need something behind which nothing can ever go. Grace affords this. For it unites all the sanctities of the holiness in God's throne with all the tenderness of the infinite compassions.

This grace then constitutes for our world, what we in Chapter I. posited as an *Aegis*, or protecting divine genius. Of course, it is personal in the redeeming God, and objectified in Jesus Christ. Under this the whole world *exists*, whether aware of it or not.

To deny or overlook the existence of such

an aegis, is to deny altogether the existence of anything like an objective, worthy atonement—that is, an atonement considered as a *cosmic* reality. In lieu of this then, are we in thought to be shut up to such a notion of the atonement as is merely subjective, a mere individual reconciliation with nothing accomplished for us except as we are individually wrought upon by moral influence, man by man to change personal attitude towards God? If so, then any salvation worthily proceeding from God's grace would seem quite out of the question. The concept of grace itself perishes; and for the whole heathen world it would seem to be the most cruel form of theodicy. If, however, over against the matter of *corporate* sin in the human race there is set something *redeemingly corporate* quite as cosmic proceeding from God, the ways of God with man can more easily be justified. Paul, in Romans, teaches that there is in some sense a *racial redemption* set over against the *racial sin* (Rom. v.).

Moreover, Paul teaches that the benefits of this salvation by grace are from God's point of view in the inverse ratio of the damage from the fall. Five times over he declares that grace is "*much more* than sufficient" for mere restoration, as the end in view is so transcendently beyond all that the race of Adam, even though it had remained without transgression, ever would have attained.

"For if by one man's offence, death reigned by one: *much more* they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. v. 17, 18).

The first man Adam was but "the image (τύπος) the *figure* of the coming one" —the mere shadow of the supreme Adam, the real eternally-purposed head of the race (Rom. v. 14). All this the surpassing

greatness of the aegis contemplates, and no mere scheme of human subjectivity can begin to rise to its sublime height. Such is the evangelical view of the status of man contemplated as an object of redemption. An illustration or two, though previously used in some of my other published works, will best sum up the world-situation under a grace system.

There has begun to prevail very widely in our time a form of judicial treatment of young criminals, inaugurated by Judge B. B. Lindsey, of Denver, U.S.A. The peculiarity of the Court is this, that the judge on the bench, with quenchless love for youth, has set to work to prove his deep desire to recover incipient criminals from chronic conditions. At great cost and despite wide criticism of political and even commercial concerns, this judge has contended for the interests of juvenile offenders. He has vicariously made common cause with them. He has utilized "probation officers," somewhat as God does in Jesus

the Christ, representing the two moral polarities involved—the moral dignity of the law on the one hand, and the interests of the unfortunate yet criminal juvenile on the other. He has been willing himself to pay the price of reconciling these two antinomous yet indivisible factors in human society, where reform and redemption are concerned; and in order to do it he has endured a *living death* before the public for some years. Of course, he has not perfectly succeeded—some dispute his position strongly—yet he has obtained marvellous results; he so gained the confidence of the young criminals of his city that in sending to the reformatories within a period of eight years 508 offenders with commitment papers in their own hands, unattended by officers, *all but five* of them went straight to their destination. They so confided in their judge, knowing him to be their friend also, that their consciences were reawakened to higher moral ideals—I will not say to Christian conversion—than before. And

that was the judge's aim. One of these culprits, a boy of ten, when asked by a visitor why he was so willing to go to the child's prison unattended, replied : " 'Cause the *judge loves* the kid." It is this in kind or nothing that is peculiarly adapted to renew the transgressor, and it represents the bi-polarity of the rainbow-throne—the grace principle of the Bible, foreshadowed in Chapter II., under the aegis of which our universe is having its moral trial. This is the true import of the Cross. It is the offer of a *new evangelical probation*, grounded in the work of God's grace, eternally purposed, made concrete and visible in Jesus Christ, in His unique living-death consummated on Calvary, a death certain to emerge in resurrection-power, as it did on the third day.

What if it should turn out that all the world is under the jurisdiction of a form of *Divine Juvenile Court !*

The principle of this Court has further illustration, on an international scale in

the act of the United States, which returned one-half of the indemnity fund of $24,000,000 due her from China after the adjustments following the Boxer uprising of 1900. This act was a new thing in international diplomacy; it consisted of a gift out of hand of $12,000,000 offered in a vicarious spirit at cost to the injured nation, that it might show grace to the weaker power: it expressed a function of government; it was judicial: it conserved the majesty of law, yet in such a way as made room for goodwill and grace. And the discovery of a grace like this led China also to the surprise of all the world, *in a form of penitence,* to set aside the amount thus sacrificially returned for the education of certain of her elect sons, under the aegis of institutions in that America which had extended to her so gracious a hand.

When the authorities in Peking heard of the act of the United States toward China, they surprised the world and America as well by declining to use a dollar of the

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restored indemnity for selfish ends; they resolved to expend the amount in educating their picked sons under the aegis of a nation that could so treat China. A *pagan* nation thus responded to the grace principle. Will anyone say that Christendom will not similarly respond if there shall be a return in preaching to the ancient "gospel of the grace of God?"

When man once sees that the Judge of the whole universe has jeopardized His eternal honour in the sacrifice of the only begotten Son for his salvation, he begins to fear that even God will lose the respect of the onlooking universe, and so he begins to hate his own and all other sins, that can so threaten the everlasting foundations.

The old suspicion of God is disarmed, and hope arises of a new spontaneous righteousness at the last.

In Scripture, the cross, not the crucifying act of evil men, but the cross as the symbol and watchword of the redemption afforded

by Christ and the consequent new evangelical probation, stands for the real and divine aegis under which mankind everywhere, Eastern as well as Western, pagan as well as Christian, has its very being and possibility of salvation. This aegis, to be sure, is but a *potentiality* awaiting everywhere grateful, penitent and believing response. The response wanting, the aegis fails to save. But it is a potentiality to be conceived ever as objective, " as wrought of God and in God." And it affords the most central and profound motive for the co-operant action of mankind with the living God.

Chapter V

GRACE FOR GRACE

BUT the evangelical principle presupposes new habitual life also: it provides grace upon grace, one degree upon another. This was in view from the beginning, *i.e.*, from the timeless origin of the redemptive purpose. Man was not only created, but there was in view for him from the beginning *recreation* in Christ Jesus.

Sin therefore, although man's free act was neither a surprise to God, nor did it prevent the outworking of the redeeming purpose. For in the event of sin, redemption contemplated not only recovery from

it, but also uplift to a higher form of character than before, through that probationary process which the potentiality for evil in freedom involved. God was dealing not with a mere mechanical product in man, for man like his Creator was a personality, and like all personality he was a multi-polar being.* And as related to sin, the possibility of moral alternative was lodged in his very constitution. Man by the abuse of his will could fall into sin, or by the right use of it could rise to a higher state. Thus by his power of choice man was endowed with a twofold potentiality of being. The constructive end in view was that through his new creation in the end he should become Godlike. Herein also

* I say multi-polar because personality *per se* whether human or divine is a bundle of polarities great and many-sided; especially is this so in God. But with reference to the sin-problem two poles in God's Being are chiefly concerned, viz., his Holiness and His love. Hence in the atonement, the discussion proceeds and necessarily with reference to these two poles mainly. (*See* note on p. 5).

lies the possibility of the hardened heart, for such a heart is but the dire result of the misuse of the power of choice incident to all freedom.

But for the fact of God's constructive purpose in the moral order thus created by Him, and but for His confidence that the final outcome of it would immensely outweigh the minor result of evil incident to it, we might question the wisdom of man's creation. But not so in view of God's redeeming purpose. This moral order indeed will have a certain result in that "gehenna"—a waste product—which Jesus called "the worm that dieth not and the fire that is not quenched,"* yet such a result is not an arbitrary outcome of any action in God.

Grace then had in view the advancement

* Matt. v. 22, 29, 30; xviii. 9. Mark ix. 43, 45, 47. Luke xii. 5—the meaning of "Gehenna" is identical with "the lake of fire" (Rev. xix. 20; xx. 10, 14, 15, and "the second death," John viii. 21; Rev. xxi. 8).

of man to a higher stage of being, even through a higher evolution (if this term be used to describe a *method* of God); and to do so even at the risk implied to which we have referred.

Now it is to this product in character—of newly constructed life in Christ Jesus—on which we next focus thought. This life was to be not only a new product built on the ruins of sin, but also something so transcendent that it would turn the tables on sin and its ruler, "The prince of this world." It was to be the result of grace and of man's voluntary new conduct under that aegis which makes the grace possible.

It is not enough to conceive of redemption as meant simply to secure man's pardon, his ensheltermentfrom judicial doom: that is but the beginning of the process. The aim was to reconstruct being, to put within it a new causal energy that would work out into new character and habit of life. It has been but an abuse of the evangelical idea to think merely of

justification or pardon, the simple release from guilt, as the *end-all* of religion. Such a view of religion would, of course, lead to carelessness and presumption; and it is against this that Paul so stoutly inveighs in the 6th of Romans, beginning with "Shall we continue in sin that grace may abound? God forbid, etc."

The whole conception of the New Testament with respect to the new life is that it shall be lived as a response to grace, grace as we have defined it in the previous chapter. It is not enough for the soul to have received its pardon through grace, or to have been justified by grace through its faith, nor must one fall back upon law for life. The Christian must remember that he is to take each successive step in the new life as a redeemed man *in view of grace,* and upon the same vital principle on which he took the first step.* The

* This, of course, is even to be empowered by the Holy Spirit (Eph. ii. 8).

tendency is ever to drop into a new legalism, to become ethical in a naturalistic sense ; but that is to become merely moral, and such morality will shortly become lifeless, unless it is habitually renewed and revitalized from another centre, viz., from the Redeemer's Cross.

In the conviction of the writer the whole matter of Christian ethics is in constant peril at this point. Most treatises on ethics and many so-called Christian lectures even proceed on a merely naturalistic plane, as if the greatest energies in our universe, namely, sin and redemption, and the pentecostal gift of the Holy Spirit, had never been heard of. These treatises proceed upon the presupposition of man as a *normal* being, needing only instruction and ordinary ethical impulse to lead him on. They overlook the fact that man as he exists is a perverted being, an abnormal product, a victim of some sort of moral cataclysm. The fact of sin may be construed either as a " fall "—in terms of the

old orthodoxy—or as a left-over product in a stage of evolution, as some prefer to have it. Nevertheless, if this matter of sin be lightly viewed, viewed other than as subversion of the normal divine will for man, no ethics of much worth can remain for man's study. The bottom ethical fact in the history of man is that he is abnormal because selfish, toward both God and man ; and that this abnormality has its root in a *perverse enslaved will*—a will bent on an attempt though vain to become another independent being such as God is and to set up another independent government apart from God's own. This is the serious central thing with which any doctrine of ethics worth while has to reckon.

And the complementary fact with which any true and final ethics needs to deal, is the fact answering to human sin, namely, the divine redemption from it. No amount of prejudice against this reality in our universe will ever avail for such ethical purposes as the problem requires. We can

understand how, in the light of human misconception, reaction against it has occurred. For example, we can see how those who have conceived of God the Father as imposing judgment on Jesus the Son considered as a third, outside, entirely innocent party—judgment which the Father Himself could not or would not share, feel this an absolutely unworthy and immoral idea of God and so reject it. But this is not the Bible idea of vicariousness, nor the Christian basis of ethics. God Himself in Christ the one triune Deity, *self-mediates* his own redemption, although it is historically expressed for our finite need in and through Christ Jesus. This conception, I grant, is *difficult*, because in it are embraced two aspects of one and the same reality, but it is not impossible. The reality is two-sided: it is paradoxical but not self-contradictory, and because it is so deeply true. And unless we are prepared to think and express ourselves carefully on matters so deep as these, we

simply show ourselves incompetent to deal with them at all.

Now assuming that God has created such a world as he has, with free agents in it that he knew would fall into sin ; and that he himself purposed to redeem them through self-incurred and age-long sufferings, who shall forbid the triune God thus to so manifest Himself, or say that this is unethical ?

So I insist that any ethical science worthy of the case must reckon with redemption conceived in some such ethical form. Otherwise they " heal the hurt of the slain of the daughter of my people slightly."

Ethics need to be rendered into terms evangelical and as energized by the divine Spirit, if the teachings and implications throughout revelation are to be regarded. In principle, such ethics are always to be thought of as the proper human response to grace in God.

To particularize : Repentance is but a response to grace. It is not a mere sorrow

for a wrong done; it is not a worked up morbid self-torture, ascetic or otherwise; it is not a mere change of mind with respect to a wrong course of action. It is a change of moral *concern*, and at the very heart of one's being after one has discovered how its sin has injured another: And if that other is God, our one only moral Governor and Judge, then, seeing to what lengths He has gone in vicarious grief over us such as came out on Calvary as well as in his age-long passion, there arises in us an *appreciation* of grace. This is the point at which God is most sensitive. And in view of this new discovery in God, *the heart breaks*; one's sin is seen in a new light, and a moral recoil from it occurs in the soul. Here is the deepest centre for a reformed life conceivable. Hence the first ethical aim of the preacher is to secure such repentance, such response from sin in man to grace in God. Such a response only is truly ethical, goes to the ethical foundations.

And so with faith. Faith also is a

response to God revealed as grace. Faith is not mere belief in a concept, some formal creed or other. Faith is not an abstraction having an ethical worth in itself considered. Faith as an act never saved any one; it is the mere instrumental exercise of man whereby he forms connection with the saving energy outside himself. It is God who saves: it is the atonement which saves—"The Lamb of God which taketh away the sin of the world." Accordingly, when Luther in his defence at Augsburg, before Cardinal Cajetan, was urging that no man can be justified before God unless by faith, he misplaced the emphasis. Cajetan had urged that Luther retract on two points: first "respecting the treasure of indulgences as not composed of the merits and sufferings of our Lord Christ," and secondly respecting "faith as essential to the efficacy of the holy sacrament." Luther, of course, resisted Cajetan's proposals; and on the second point he insisted that "the *faith* of the righteous

man *is his righteousness* and *his life.*"* One cannot indeed doubt that Luther's hold on the saving realities was of the strongest. Doubtless in the above statement, made under duress, he did not utter his entire mind, but the form of his words is unfortutunate, even misleading, because the *act of faith,* man's act is *not* itself "his *righteousness and his life.*" The real righteousness is *God's own*—a vicarious gift of grace through his atoning love. What faith does is to respond to that grace and appropriate it. But the moment the believer gets his mind off the atoning efficacy which is in God alone, he becomes again self-dependent, and relying more on his own instrumental

* Luther did teach that "Christ is the object of faith. That even in faith Christ Himself is present—that faith justifieth because it apprehendeth and possesseth this treasure. Christ present, that makes grace and not faith the real dynamic." It is unfortunate, however, that some representations made by followers of Luther have not always been in line with this. The emphasis is to be put not so much upon faith, the instrumental cause, but rather upon the cause itself, viz., the grace of God.

appropriation than he ought, falls into a new legalism and really *trusts himself*.

Besides, as Luther himself probably failed to make clear, faith is *more than belief*; it is a response of will; involves committal of the whole personality to the atoning God, whom it trusts; it espouses the soul to God as a bride to her husband. And this vital affection is itself the fruit of the Holy Spirit's energy working in the depths of the soul. So faith is the most comprehensive and living act of which man, even as enabled of God, is capable. It is therefore a real response, and a response to grace.*

It is an undoubted fact that some principles for which Luther, despite all his vital moral energy, contended have been in the State churches of continental Europe much misunderstood. And the misunderstanding, or the half-truth believed, has applied not only to doctrines and confessions but to so-called "sacraments" as well. People have been taught

* See Appendix B.

wholesale to say "Credo, I believe," and they have placed undue confidence, like Romanists, in mere "sacraments" so called, and have easily failed to grasp the contents of the deep rich word "Faith," in the New Testament use of it—such, for example, as James sets forth; they have become in great numbers formalists, and many, doubtless, remain unregenerate. The same thing is true in the New World. Numbers of people in all Protestant communions have grown up with the idea that to be orthodox in doctrine is sufficient—is to be saved. The evil has become aggravated, because grace has not been understood and preached as it should have been; because people have not been shown that the only faith which is correlative to the atonement is the faith which has will, moral choice, behind it, as well as heart and conscience. A faith emasculated of everything except understanding is a dead faith, and often covers real hypocrisy. So faith is a response to grace, and it has a unique ethical value.

When the soul discovers the cost at which God in Christ not only suffers for us, but unites us also with Himself, it feels itself inwardly moved to a new moral attitude toward him. This in the end can cure sin. It is a far deeper ethic than the rudimental Adam ever knew. This ethic is engendered in us through the discovery of something previously unrecognized in God, namely, that He who in Himself is the standard and judge of all obligation, has also vicariously suffered and still suffers for us, on account of our sin. It is the discovery of this in Him, which by the divine Spirit creates in us reaction from our sin, and developes a new voluntary righteousness toward Him within us. Nothing short of the discovery and inworking energy of a grace like this could ever produce the needed ethical response in us.

The "imputation" in theological thought speaking, presumed to take effect on our faith in God, is not an *immediate* thing, mechanically wrought; it is rather *mediate*;

it depends on the foreseen relation of our own moral will towards God and his grace; it is, therefore, a composite matter. Thus the atonement, while preserving a substitutional force for us, does not artificially impose itself upon us. It is rather a *vicario-vital* matter, embracing the deepest ethical energy within it. This is the Pauline view, as it is the Johannine also. It is particularly consonant with the view of James whose testimony Luther practically set aside. Luther, however, failed to perceive that the "saving works" attributed by James to Abraham and all others were indeed not "works of *law*" but "works of *faith*"—a faith divinely inwrought, and not the faith of a mere orthodoxy in belief, a set of opinions.

Thus far we have placed emphasis upon the matters of repentance and faith construed in their ethical relations to grace, but we might go on to show that every relation or duty is to be similarly construed; and until we do so we shall never have

succeeded in rendering ethics, as a whole, evangelical.

What is the prayer life truly viewed but a life of communion with God, on the basis of grace? The sense of God's fatherhood truly viewed is but the apprehension ot his loving and redeeming relation to us. The sense of union with Christ is due to our community of life in the divine-human One who has become also our elder brother. The fellowship of the Holy Spirit is but a fruit of grace, and it is the distinctive function of the Holy Spirit to administer the grace of God in Christ to us. It is He who creates all true prayer. Prayer grows out of the sense of adoption by grace into God's family. Prayer is primarily adoration and praise of the God of grace. True prayer cannot imagine itself coaxing God for anything inconsistent with the nature or purposes of grace. Prayer as intercession is, perhaps, the highest form it ever takes; it intercedes for its object, not as if God were reluctant to bless, but as eager to

bless on such high principles, that we need to struggle strenuously upward, in order to have fellowship with God on His own high level.

And what is meant in the evangelical sense by the whole round of social service on which so much emphasis is nowadays justly laid. It is far more than a mere human brotherhood on the natural plane, the result of contract, or craft, or clanship, or even blood. And the whole thing will prove to be empty and return upon the heads of men and women in our social order to mock them, unless it is raised to the entirely Christian, that is, to the evangelical plane. The brotherhood for which our race is pining, and often making so frantic effort, is brotherhood that must spring out of a common sense of grace, first received from God, and then passed on from man to man in the spirit of grace as something Godlike.

The apostle Paul, in dealing with the whole question of man's social Christian

relation to his brother man, even the weakest of his fellows falls back on the evangelical relation. He is supposing a nice question of conscience. It is this: May a Christian eat meat bought from the market that has previously been ceremonially offered to an idol by a pagan in some heathen temple? Paul grants that he may, as a mere question of abstract right, for "the idol is nothing in the world" (1 Cor. viii. 4). The idol has not contaminated the meat. However, in case some weak brother, recently out of heathenism, was likely to observe Paul eating meat thus offered, the Apostle declares his social ethical relation is altered by the occasion of the weak brother so long as he continues weak. Hence, Paul declares: "I will eat no flesh (under such circumstances) so long as the world standeth" (1 Cor. viii. 1). But Paul supposes another Christian, not so sensitive to the evangelical ethic, inclined to stand on his pure rights. This man is in the mood to dispute that he should be

governed by the weak and perhaps silly conscience of some new convert. But Paul in spirit protests, as much as to say, "in so reasoning, thou walkest not in love" towards thy brother. "Destroy not him with thy meat *for whom Christ died*" (Rom. xiv. 15). There is the new point in the evangelical ethic. *Christ died for* thy brother, weak as he is; that alters everything for thee in ethical attitude. Even to be careless of thy relation to Him is to "do despite to the spirit of grace," to crucify the Son of God afresh," the "sanction of atonement is on everything thou doest and touchest." There is no sense of ethic like that to affect moral action. It is both the tenderest and the deepest known to the moral universe. No socialism that fails to rise to this height can ever meet the deep need of mankind. Paul further teaches that such carnalities as enter into those strifes which divide Churches really in spirit sever part from part the body of Christ that died for us and rose again.

This evangelical ethic would recreate the very conscience of man, the deepest element in him as a moral being. And herein is the possibility of the cure of human sin. If the conscience could not be converted, there could be no such cure. In order to cure sin there must be set working subjectively in the soul something which is essentially of the same species as that which is central in the being of the *redeeming* God. Hence the conscience of man, the moral centre of his being, must be renewed, or as it is put in Heb. ix. 14: "purged from dead works to serve the God who can make alive the conscience." This renewed conscience partakes of precisely that same spirit which moved God in sacrificial grace to become Redeemer of guilty man.

To express this more concretely. Sometimes a dread controversy arises which, in the end, embitters the spirits of men; they become sadly alienated one party from the other; incipient hatred arises; and the Apostle John says this in spirit is murder.

Now, strangely, men in this mood seek to justify themselves by conscience. To do this even Christians become oblivious of the plain teachings of the New Testament respecting the healing of such strifes; the Bible has no power to correct the troubled spirit of their dreams; they walk in a sort of spiritual somnambulism, and in its interest God is logically dethroned. Such is the action of the natural or legal conscience in many a case. Let some disinterested referee or umpire try with either party to reconcile the alienation, and he will be met by the embittered soul on both sides with the pretext: "I cannot yield —not even to God's plain word; my conscience will not allow me."

Wherein is the difficulty? Is it not in this: that such a conscience itself needs to be renewed, or spiritualized? How is that possible? Only in one way. By remembering how Jesus acted on his way to the Cross, and acting in his spirit. Why did not He allow His conscience—even a

normal one—to resist the mob in the garden, the mock court in Pilate's judgment hall, or His tormentors as they nailed Him to the wood ? Why did not He summon the twelve legions of angels, who might justifiably have shot lightning into the breasts of the Roman soldiers ?

There is but one answer. He must act upon His *redeeming* conscience—make no effort at self-vindication. This was a conscience which quite transcended the legal realm (although it conserved within itself all its moral interests). That is, as suffering Deity He must voluntarily, vicariously, the innocent for the guilty, in a substitutional and yet really vital way, bring up out of the depths of His Deity a spirit that could pray : " Father forgive them ; they know not what they do."

The sin even of killing " the Prince of Life " the " Lord of Glory " was, in a racial way, then and there potentially forgiven. It was placed, not under a thunder-cloud of judicial wrath, but under

the aegis of a redeeming throne. Such an act in the conscience of God-in-Christ was the only thing in the universe that could render the Divine conscience equal to redemption. It is also, and therefore, the only thing which can "purge our (legal) conscience"—so make it over that it becomes God-like and redeeming of those who have injured us. This it was that was wrought in Jacob on that night of wrestling and collapse at the Jabbok, that made possible his peaceful meeting with Esau in the morning, and transformed Jacob's character from that of a carnal, a fleshly "supplanter" of his brother to "Israel" (Prince of God), having "power with God and with men."

Such by the Spirit's seal on the new conscience is the working of the new *grace-ethic* higher by the whole height of heaven above the earth than any possible act or attitude of the mere natural, and often perverse, conscience.

It is the discovery of this ethic as objective

in God that makes it, by the energy of the Holy Spirit, possible in us. Without the perception of that objective atonement self-wrought in our God, there is little hope of the conscience, equal to a redeeming ethic, ever being produced in us.

> "Dear dying Lamb, Thy precious blood
> Shall never lose its power,
> Till all the ransomed Church of God
> Be saved to sin no more."

Take the matter of Christian beneficence so called. What it ought to be, and to be called in every department of almsgiving is "Christian stewardship"; and such stewardship in terms of grace. Viewed on this plane, all the property that a Christian commonly calls his own, is really not his own. His property, like himself, is "bought with a price." The kind providences through which it came to him were themselves dependent on redemption and are a part of it. All earthly goods are imparted to him in trust; not one-tenth but ten-

tenths of it ; and they are to be used under redemptive bonds for God's glory and man's welfare. Stewardship in terms of grace ! If that idea were to prevail in the Church of God, how different would be the state of mission treasuries and all other benevolent agencies the world over.

The poor meagre legalistic, not to say loose and libertine conceptions of the ethics of giving, lie at the root of all the starveling humanitarianisms, even in this late period of the Christian era. The cure can only be found through lifting all into evangelical relation to grace.

Chapter VI

TO EVERY CREATURE

MISSIONS like every other religious movement may be regarded from two points of view.

First, they may be considered as a formal enterprise, an effort to do good, as highly philanthropic, even Christian, yet after all, as a *human*-divine enterprise, mainly dependent on the human factor rather than the divine.

Secondly, missions may be regarded as *divine*-human, with emphasis on the divine. The latter conceives of missions as an extension of grace in the spirit

of blessing received through redemption. Even Eucken of Jena classifies all religions under these two heads: that is, as religions of *law*, and religions of *redemption*, although Eucken would not mean by redemption all that I mean by it in the foregoing pages. Yet he would mean that in some deep *cosmic* sense, a higher order than is commonly conceived as our world, a movement from outside our world, has come into it in some spiritual way to lift it out of its lower self and translate it into a higher self. Eucken says even of history, that "history is established within an *eternal order*, and we can (best) understand it as the revelation of the order on the plane of our human life;" that history (and so religion for man) implies both a transcendence of time and an *entry into* time"; indeed, it is "only in the medium of time that the eternal can operate for man." But this does not mean "that its own substance (*i.e.*, the timeless eternal reality behind history) passes under the

dominion of time," nor is it "the mere product of the age."* (p. 2).

Now what Eucken says of Christianity as the supremely redemptive system of religion, the scriptures throughout assert it to be. Christianity historically in the world has become the power of blessing that it is, because it is a demonstration of grace manifested from another world. In other words, Christianity is a cosmic reality,† and so missions as the extension of Christianity always have a cosmic reference; they contemplate "the one far off divine event to which the whole creation moves."

The question, therefore, of Christian

* This position of one of the greatest of present day philosophers and moralists would seem to be entirely consonant with the conception of the essential Christ, the cosmic Christ implied in John i. 1–10; Col. i. 15–20; Eph. iii. 5–11, and Heb. i. 2–14; and presupposed also throughout this treatise.

† By cosmic I mean the sum total of factors and forces, temporal and eternal, that enter into the deal and realization of the Kingdom of God.

missions, the practical objective toward which the foregoing chapters have all been driving, is at bottom a question of the extension of a really cosmic grace in Christ's disciples, who presumptively have received it from the eternal.

Missions root themselves in the new life of grace which resides in the regenerate, If they have power of grace within them. and are conscious of it, they will pass it on to others. Said Jesus when He sent out the seventy: "Freely—that is, as a gift of grace ye have received, as a gift of grace impart" (Matt. x. 8). No other can impart: these will and *must*, or deny Christ.

If the realization of a grace received at great sacrificial cost to God, awakens a new sense of care respecting the bearing of one's sin upon an injured God, as it does in repentance, it will also logically extend itself in further care respecting everything which is an object of concern to God. In other words, the sense of grace renders the

disciple Christlike in all things ; it therefore fills him with eagerness to save his brother men, even all the heathen to the ends of the earth. This is what we mean by missions as an extension of grace, and it is the profoundest hope we have of the ultimate Christianization of the whole world.

Here is the root of the missionary passion. Of course, this grace which so extends itself is always an evangelical product. One has but to reflect on the fact that non-evangelical bodies secure but limited results in missions, even if they have any foreign missions at all, to see that it is so.

Unless the extension of this gospel is grounded in something evangelical yet timeless and cosmic, it can never survive those checks, even chasms in the path of its progress, which often arise in the course of history ; such a chasm, for example, as occurred with the fall of Constantinople in 1453. For four-and-a-half centuries this event seemed to interrupt Christian progress about the Mediterranean, in North

Africa, in South Europe, and even throughout Syria, the very cradle of Christianity. Just now indeed in the late Balkan triumphs, it would seem that the Moslem power is to be driven back into the desert wastes of Asia whence it arose. But if so it will be a triumph not primarily of mere martial prowess, nor of sagacious statecraft, but of the vital grace of the world-conquering gospel, which, despite human and political plottings and interferences often prevails against all eddies in the current. Sir William Ramsay, the great Scotch Orientalist, who probably has best studied Levantine history and problems as connected with the mission of St. Paul, has remarked of Robert College, situated on the Bosphorus, that "the late Sultan, Abdul Hamid, dreaded the influence of that American College more than all the fleets of Europe;" and he might have added all the diplomacies of five centuries, including Gladstone's, Bismarck's, Gortschakoff's and Cavour's, and the Vatican's. And

why so? Because behind that Christian college, and within it, was the vitality of a divine, self-propagating gospel. Within that gospel were forces awakening in young Bulgarians a new sense of personality, freedom, character; and with these the hope of free institutions similar to those dominant in the ideals of the American Republic. America, politically speaking, never intended or imagined the creation of the new Bulgarian nation as such, much less did any missionary society in Boston the cradle of modern liberty, project any armed conquest of the Ottoman Empire. With prophetic insight, however, a few American Christians foresaw the ultimate outworking of the vital Christian message, which, in the end, although it took five millenniums rather than five centuries to assert itself triumphantly, would ultimate in the welfare of Turkey herself, as well as of Bulgaria, her allies and all others. This mighty dynamic of which I speak, is what I mean by the grace of God and its power

of self extension through the might of the eternal Spirit. It is something greater than all nations, politically speaking, combined; and it will and must continue to turn and overturn until all the kingdoms and dynasties of mankind shall have become the kingdom of our Lord and of his Christ.

This work is the self-communicating work of God's own being through His Son and His people, and, despite all earthly governing policies to the contrary; it was the vitality of this force therefore which, to the astonishment of the world, lately displaced the Manchu dynasty in China, after it had reigned with an iron hand for nearly three centuries, over the most populous nation on the globe. It was but the upheaval of that dynamic which Morrison in his glowing soul prophesied. When he was asked by the master of the ship which bore him to China, if he supposed that he "could change the nature and trend of that most inert and phlegmatic people on earth, Morrison replied, "No, *I* can not,

but my *God* can." And even though but a century has elapsed, the ideals of Morrison are so prevalent that they have awakened the slumbering giants of the hoary East. They have re-educated and renationalized Japan, renewed many ideals of China, and wiped the Dragon-emblem from her flag. This mighty force asks no permissions of dynasties, however ancient or venerable: neither of the Meijis nor of the Tsings, nor of the Romanoffs nor of the Hohenzollerns, nor of the Stuart's, nor of the Guelfs, but it marches straight on with or without their consent. From this point of view Luther, as a cosmic force, is far greater than Bismarck, and Cromwell than Elizabeth.

In this view Sun Yat Sen (assuming that he is the man he is reported to be) as a cosmic force is greater than Yuan Shi Kai, "the strong man of China." And it is this which, cosmically speaking, lifts Christion missions into the sublimest place, and unhinges empires. It is this which at the

present hour in the spirit of the new Chinese, mainly due to the Christian gospel, seeks the regeneration of the enterprises and activities of that ancient land.

Alas for the inability of a time-serving worldly politics and finance that would embarrass the realization of such surpassing ideals of some Sun Yat Sen or other. There is a flood behind such movements that bursts through all sordid restrictions and comes to its own. This is the cosmic energy of grace, of the self-communicating God who must get Himself expressed.

It was this which impelled Ulfilas, whose "Silver Codex" of the gospel I saw in the library at Upsala the other day—in the fourth century, to give letters, language and revelation to the fierce Goths above the Danube, and so laid the foundations for all Germanic learning and libraries; which moved Cyril and Methodius to give the Bible to the Slavs, which sent Anschar to evangelize North Europe, and Augustine and other Benedictines to cross the Channel

to England; and Patrick under the inspiration of his great vision to return to Ireland, and of Colomba to plant his monastery at Iona and with Ninian and Cuthbert to bear the torch of truth to the Druids, to the Picts and Scots of Caledonia. It was this that produced the Culdees, the Covenanters, the Knoxes, the Chalmerses, the Guthries, and the great Scottish universities with their fruitful theologies and philosophies. All this is the birth of the passion of the Infinite, His self-extending grace. It was this that so ground itself into the very furrows of Xavier's brain—a man much truer than the pope who dictated his commission, creating in him the passion which moved him to cry out in the dreams of the night "Yet more, O my God, yet more," his yearning arms seeking to embrace the world.

It was this, albeit in more clearly analyzed form, that impelled George Schmidt and Moffat to the Hottentots and Bechuanas of South Africa, and Livingstone through and

through the centre of the darkest land on earth, until his name is synynomous with the uplift of an entire continent. It was this passion of grace which at length, after close contact of Stanley with Livingstone, turned Stanley himself into a missionary of a high order, and constrained him on his return to England to seek to enlist the potencies of that empire for a comprehensive reconstruction of all Africa on the highest humane, if not Christian level. It entitled Stanley, in my judgment, to an interment beside Livingstone in Westminster Abbey. In any case Stanley's name enrolled among the multitude "of whom the world is not worthy," with Livingstone's will shine on immortal, a binary-star in the missionary galaxy. The same passion animated Chalmers to go to New Guinea, and to say near the end of his career, that despite all his trials among the people, some of whom in their cannibalism were to eat his very body, he "would willingly endure all he had gone through"

and more, "for the privilege of such service."

And this passion has extended itself through Christian natives of peoples deemed so low in the scale of human beings as to seem scarcely worth the saving.

Now all this illustrated in the life and devotion of such as we have named, is nothing less than an extension, even a reproduction of the very spirit of our redeeming Lord when He said, "I am come to cast fire on the earth"—that is the fire of the Holy Spirit of Pentecost—"and how I wish it were already kindled. I have a baptism to be baptised with"—*i.e.*, with self-imparting crucial grace—"and how am I straitened till it be accomplished."

That is to say, Christ felt as a mighty passion rising in His soul the compulsion of His grace. He simply *must* go to Calvary and lay down His life for the world; and in all this His Father shared; and we too must share it, and will, if we have realized ourselves as redeemed by Him. This is

in itself the missionary passion. It is the deepest thing working in the cosmos, like the ground swell of the sea beneath its many waves. It is not hostile to any earthly government as such. On the contrary, these earthly governments "the powers that be," as Paul calls them, "are ordained of God." But they are only relatively so. Hence the Lord puts down one king when he has served His purpose, and exalts another. He sometimes uses one nation though in itself corrupt, to scourge another, to discipline it into subjection to Himself as he did Babylon to chasten His own Israel, and later set both Babylon and Israel aside; and as He has lately used Bulgaria to scourge Turkey. Let every nation however in its turn beware that it rear not itself proudly in the face of God, or persecute His people, as if any mere world power were the favourite of heaven. For God's "kingdom is not of this world." And all the future lies with the God of grace, and with those

who share with Him in the extension of that grace. Hence the true, self-understanding, humble missionary is also the greatest statesman, in any final estimate of statesmanship. Such was Joseph in Egypt, Nehemiah and Daniel at the Court of Babylon, Judson in the prison at Ava, and Ellen Stone, captive in Macedonia.

In the face of realities like these, all so-called sacrifice is transcended. The sackcloth becomes transfigured, and true missionaries refuse to speak of sacrifice. Dr. Grenfell, of Labrador, when he was asked at Northfield to speak on the subject of Christian sacrifice, answered: "I don't know what you mean! One day a shipmate of mine fell into the water and I plunged in and brought him out. Would you call that sacrifice? Shortly after I fell in love and gave myself to my sweetheart. If that's what you mean, I believe in that." Consistent sacrifice in the end is always so rewarded. Said one saintly worker in India, whose very face

had grown translucent in his divine service : " We missionaries have solved the enigma of sacrifice." This man had early laid away the beloved wife of his youth, and had been repeatedly separated for years at a time from his children, needing education in America. He was sallow with the malarial deposits of the tropics, and his hair prematurely white from the strain of decades of service, but his voice was resonant and soulful, and his glance so masterful as to shame us stay-at-homes who heard the testimony. In Pao Ting Fu, China, while the crazed Boxers were battering down the doors to seize the missionaries, execute them and bear their severed heads on pikes about the streets, young Horace Tracey Pitkin, in the spirit of his risen Lord had the *nerve*, shall we say ?—nay the *grace* to pen a few farewell words to his distant wife. He commissioned her when their little son should become of age to repeat to him his martyred father's prayer that " the son might come to China " to

carry on the deathless work which in the father's untimely death seemed thus cut short.

And the story is told of a native Chinese convert that transcends even this. In one of those same Boxer massacres a convert was seized by fanatical soldiers. With drawn swords they promised him life if he would recant, but with fixed faith he refused. They cut off one arm at the elbow and again demanded that he recant, but he refused more stoutly. They cut away the arm at the shoulder. Still he refused; they destroyed the other arm in like manner. Still the martyr remained firm, and they cut away his head while his spirit joined Stephen's at the right hand of God. This grace is deathless. Man thus "forgets himself into immortality." Suffering, grace-bearing life is always converted upward. The seed dies that the plant may live. The blood of soldiers at Gettysburg is the emancipation of the slave's life. All rebirth is painful but the

joy of new life is quenchless. Devoted doctors experiment on themselves with the germs of yellow fever, and Cuba is made as safe as Boston. The immortal Paul, though eating crusts, struggling in the sea, shivering with stripes, in the stocks at Philippi, or welcoming the headman's axe near the Roman gate exclaims: "None of these things move me, neither count I my life dear unto myself."

This energy is *creative* in its force. The Deterministic philosophy has made much of the undoubted fact that in physical nature the sum-total of existence is a fixed quantity. Certainly no human effort can either add to or subtract from that sum. Yet in the spiritual universe there is what the Leipzig psychologist Wundt calls the "dominant law of spiritual life," the "*increase of spiritual energy* standing in entire contrast to the non-increasing energy of the physical world." Professor Ward, the philosopher of Cambridge, England, makes such use of this truth in a

striking argument for freedom in his "Realm of Ends," and points out the steady advance of the world where moral and spiritual ends are chosen by man's freedom.

Now connecting this psychological freedom in the creature man with the idea presented in this chapter, that this freedom, as infilled and energized by the Spirit of God's redeeming grace is but an extension of that grace, we see how man becomes God-like, and recreative of our universe. It is this that makes Christian history, and of course Christian missions, which are but an extension of the incarnation, so sublime and inspiring.

To return to our point of beginning. All this is possible because it is the issue of the redeeming aegis of our God.

In 1910 and 1911, there was given in London and Boston, and since repeated elsewhere, a great missionary demonstration. Among the scenes shown in the Pageant portion, the most impressive thing

was the representation of an hour in the life of Livingstone.

The scene was set in Ujiji on Lake Tanganyika, Central Africa. It was a day of homesickness with Livingstone, induced by the reading of letters from family friends, long delayed in transmission. He had been ill, but the time had come for Stanley and his party to leave. They had spent some weeks with Livingstone, nursing him back to strength, and striving to induce him to return with them to England.

But Livingstone had made up his mind to remain in Africa, to complete the work which he believed Providence had assigned him. The hour had come for final decision, and Stanley must be told that he must return to Zanzibar without him. It is this moment which the tableau was meant to present. The curtain rises, and there Livingstone stands upon a ladder leaning against an unfinished mission-cabin ; Stanley, with his attendants, slowly, reverently drawing away from the scene, his head

bared, gazing at the dauntless missionary. Livingstone, with a wooden cross in one hand and a hammer in the other, is seen nailing the cross home to the apex of the gable of the mission house, while the happy natives look on with wonder, as all the world has wondered ever since.

The cross nailed to that gable with Livingstone waving farewell to the retiring Stanley, represents my idea of the aegis, under which this typical, God-moved missionary performed his task. It was the cross in the apostolic meaning of that symbol which had brought Livingstone to Africa: it was that which held him there amid perils of every sort, and which at each new crisis kept him faithful even unto death by Lake Bangweolo. This cross was to him both a defence and an inspiration. It was the supreme dynamic. And it was the sense of that aegis which converted Stanley from the mere intrepid explorer to the committal of all his future to the ideals of Livingstone. Thus one man's

missionary passion extended itself to Stanley, and through him has been extending itself to the whole world.

As David said of the old sword of Goliath which Ahimelech offered him at a crisis in the young king's life, "There is none like that: give it me."

Now, assuming that we are interested in the problem of bringing this world to the realization of its true end, it is important to understand the kind of a universe we live in, the sort of a governing aegis under which it exists, the relation to it of the sacrificial death in Christ, the nature of the consequent grace of God, and its extension through ourselves to all mankind, and the best method of securing moral response to it. The preceding pages are an attempt to clarify these matters. If I have succeeded in my aim, our undertaking assuming that we are in the spirit of our redeeming God, will be immensely simplified, and the performance of our task will become one of relative ease, and of abounding joy and hope.

APPENDIX A.

THE DIVINE SUFFERING.

PROBABLY the chief speculative difficulty that has puzzled the human mind in the realm of religion is the problem of suffering in our world. People ask "How can so much suffering consist with goodness in God?" I should freely admit that but for light upon the difficulty from one source, the enigma is insoluble. That source is the matter assumed throughout this entire discussion, viz., that God Himself the Creater is a *suffering Being*; that he has made common cause with his suffering creation; this, too, not as a morbid phenomenon, but as a provisional matter for the highest reasons, reasons involving His own highest well being, as well as that of His creation. Not that the experiences of Jesus of Nazareth from the cradle to the cross are themselves even the highest reality, but that these are symptomatic of an anterior fact in the whole Deity. Of course, the suffering of the innocent manifested in Jesus, is the maximum disclosure of

the suffering God, and this reality itself is the source of our comfort. I recall that the poet James Russell Lowell, of Boston, in referring to a profound bereavement that occurred to him in the death of his little son, writes that he found no solace until he took up the New Testament—and read afresh the story of the suffering Jesus. He particularly noticed that this same Jesus Himself had lain in a grave like unto his child's, and (then) rose a victor from it; then the poet was at peace.

Whence the deep value of sympathy? Is it not in this that another suffers with us and in the assurance often given that the period of pain is not the end? "Now no chastening for the present seemeth to be joyous but grievous, nevertheless afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." (Heb. xii. 11.). Suffering is for discipline, chastening, instruction, and never is an end in itself. No pain, no joy of the higher sort; no cross, no crown.

Christianity, unlike any other religion in the world, squarely meets the problem of human suffering; it neither evades it, nor belittles it, nor despairs in view of it, but provides the means and shows the method whereby it may be endured, profited by, finally overcome, and enhance our eternal blessedness.

[*See* the remarkable discourse on "The Transfigured Sackcloth," by Rev. W. L. Watkinson, D.D., England, also a noble discussion of it in Eucken's "Problem of Human Life," and all the Pauline references.]

APPENDIX B

THE most central expression of Luther's faith is epitomized in a seal devised by himself while a Professor at Wittenberg, and which he declares was meant to be "expressive of his theology"; the seal was heraldic, implying a sort of "Aegis." This testimony was given in a letter to Luther's friend Herr Spengler, Town Clerk of Nuremberg. The letter dealt with the nature of faith as embracing certain mystical realities too deep for definition, and these rooted in grace, but without any expressed relation to the atonement *per se*. The following is the gist of the letter:

> "HONOURABLE SIR,—The first thing expressed in my seal is a cross, black, within the heart, to put me in mind that faith in Christ crucified saves us. 'For with the heart man believeth unto righteousness.' Now, although the cross is black, mortified, and intended to cause pain, yet it does not change the colour of the heart, does not destroy nature—*i.e.*, does not kill, but keeps alive. 'For the just shall live by faith,'—by faith in the Saviour. But this heart is fixed upon the centre of a white rose, to show that faith causes joy, consolation and peace. The rose is white, not red, because white is the ideal colour of all angels and blessed spirits. This rose, moreover, is fixed in a sky-coloured ground, to denote that such joy of faith in the Spirit is but an earnest and beginning of heavenly joy to come, as anticipated and held by hope, though not yet revealed. And around this ground-base is a golden ring, to signify that such bliss in heaven is endless, and more precious than all joys and treasures, since gold is the best and most precious metal. Christ, our dear Lord, He will give grace unto eternal life. Amen."

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